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"LIBERTY, HOLINESS, LOVE."

RUFUS A. JOHNSON, EDITOR. BOSTON, SATURDAY, APRIL 6, 1840. NO. 1018.---VOL. XIX.—NO. 14.

RELIGIOUS MISCELLANY.

TWO LECTURES,

THE BEQUEST OF JAMES SMITHSON TO THE UNITED STATES OF AMERICA, FOR THE INCREASE AND DIFFUSION OF KNOWLEDGE AMONG MEN. BY JOHN QUINCY ADAMS.

LECTURE I.

Delivered at the Masonic Temple, Boston, before the Mechanic Apprentices Library Association, 14th Nov. 1839.

Among the numerous and important objects deeply interesting to the whole people of the North American Union, which have occupied the attention and exercised the powers of the Congress of the United States, and are yet awaiting the result of their deliberations, there is one of a peculiar character, originating in circumstances widely different from those which usually operate in giving occasion to the Legislative action of the National Government; one to which little attention has yet been paid by the People; and, to speak my sentiments without reserve, I fear, not quite enough by their servants, the Government of the Union.

The neglect of this due attention on the part of the People may be fully accounted for, without blame upon them, by their want of information with regard to the facts relating to this interest. The same apology cannot be pleaded for the ineffective action of the Government; at least not to the same extent—of the sluggish action of the National authorities in this case, I ought perhaps to take some portion of the censure to myself—for as one of the Representatives of the People, I have been conscious that my most earnest exertions were due to them, to secure the faithful performance of a purpose for their benefit and that of mankind conceived by a stranger to our country, and committed as a sacred trust, to the honor and intelligence of those to whom the People of the North American Confederation have committed, in trust equally sacred, the Administration of their National concerns.

From the first presentation of this subject to the consideration of Congress, I have taken in it the interest, which a profound sense of my duty to my immediate constituents, to my country, to the memory of the munificent stranger, who manifested a *confidence* in our Institutions so honorable to himself and to them, and finally to the world of mankind, indispensably required.

The subject is still before the Congress of the United States for consideration—It will come up of course, in the Session of that body now near at hand. The settlement of the *principles* upon which this most beneficent donation for the improvement of mankind shall be made most available to that great result is now to be made—a single error of judgment, a single false step now made in organizing the administration of the funds, or in laying the foundations for the future application of them, might totally defeat one of the noblest benefactions ever made to the race of man, by one of their own kind, and turn to the disgrace of this Nation, an act which was intended to do them the highest honor, and from which it is in their own power to weave for themselves a crown of unfading glory.

I cherish the hope that this subject may be considered as divested of all intermixture of party politics—and I have thought it proper to avail myself of the occasion to lay before you a narrative of the transactions in the Congress of the United States, upon this subject hitherto—of the part I have taken in them, of my opinions, with regard to the solemn duties incumbent upon this Nation, and upon their Rulers and Servants, by their acceptance of this magnanimous bequest, and of what I still propose to do in this behalf, with fervent prayer to Divine Providence for his blessing upon a design, the express purpose of which, is for improving the condition of mankind upon earth.

On the 17th of December, 1835, Andrew Jackson, President of the United States, transmitted to both Houses of Congress, the following Message.

'Washington, December, 17, 1835.

'*To the Senate and House of Representatives of the United States.*

'I transmit to Congress, a report from the Secretary of State, accompanying copies of certain papers relating to a bequest to the United States, by Mr James Smithson of London, for the purpose of founding at Washington, an establishment under the name of the 'Smithsonian Institution for the increase and diffusion of knowledge among men.' The Executive having no authority to take any steps for accepting the trust, and obtaining the funds, the papers are communicated with a view to such measures as Congress may deem necessary.'

The papers enclosed with the report of the Secretary of State were, a Letter of 21st July, 1835, from Messrs. Clarke, Fynmore and Fladgate, Solicitors in Chancery, of Messrs. Drummond, Bankers, Charing Cross, London, to Aaron Vail then Charge d'Affaires of the United States at the British Court, covering a copy of the Will of James Smithson, with information that there were then standing in the name of the Accountant General of the Court of Chancery, on the trusts of the Will, stock amounting in value to about one hundred thousand pounds sterling; which by the Will were bequeathed to the United States of America; adding that it was necessary that measures should be taken to get the decision of the English Court of Chancery as to the further disposition of the property. That on reference to the Will, it would be found that it was not very clearly defined to whom on behalf of the United States, the property should be paid or transferred: that there was indeed so much doubt, that it was apprehended that the Attorney General must on behalf of the crown of England be joined in the proceedings which it was requisite that the United States should institute. And the Solicitors tendered their own services for this purpose; observing that they acted in the matter for Messrs. Drummond the Bankers, who were mere stake-holders, ready to do all in their power to facilitate getting the decision of the Court, and carrying into effect the testator's intentions.

Mr Vail, in forwarding this Letter, with the copy of the Will, to the Secretary of State, informs him that it was by its writers, Messrs. Clarke, Fynmore and Fladgate, that he had been apprised of the existence of the Will, and he recommends that they should be employed to institute and manage the proceedings in the British Court of Chancery necessary for obtaining possession of the funds.

This message, with its enclosed papers, was in each house of Congress, referred to a select Committee, who reported in favor of the acceptance of the bequest and of the trust. The Committee of the House of Representatives consisted of nine members of whom I had the honor of being the chairman, and whose unanimous report I beg leave to read, as it was the foundation of the whole subsequent action of Congress on the subject at that session, and because it contains a statement of all the material facts relating to this donation, and a full exposition of the principles and obligations resulting from it which then received the sanction of both Houses of Congress.

'From the papers transmitted to Congress with the Message of the President, it appears that James Smithson, a foreigner of noble family and of affluent fortune, did by his last will and testament, made in the year 1826, bequeath under certain contingencies, which have since been realized, and with certain exceptions, for which provision was made by the same will, the whole of his property of an amount exceeding four hundred thousand dollars to the United States of America, to found at Washington, under the name of the Smithsonian Institution, an establishment for the increase and diffusion of knowledge among men.

'To the acceptance of this bequest and to the assumption and fulfilment of the high and honorable duties involved in the performance of the trust committed with it, the Congress of the United States in their legislative capacity are alone competent. Your Committee believe not only that they are thus competent, but that it is enjoined upon them by considerations of the most imperious and indispensable obligation. The first steps necessary to be taken for carrying into effect the beneficent intentions of the testator must be to obtain the possession of the funds, now held by the Messrs. Drummonds, bankers in London, Executors of Mr Smithson's will, and subject to the superintendence, custody and adjudication of the Lord Chancellor of England. To enable the President of the United States to effect this object, the Committee report herewith a Bill.

'But your Committee think they would imperfectly discharge their duty to this House, to their country, to the world of mankind, or to the donor of this most munificent bequest, were they to withhold a few brief reflections which have occurred to them in the consideration of the subject referred to them by the House. Reflections arising from the condition of the testator, from the nature of the bequest and from the character of the trustee to whom this great and solemn charge has been confided.

'The testator, James Smithson, a subject of Great Britain, declares himself in the caption to the Will a descendant in blood from the Percys and the Seymours, two of the most illustrious historical names of the British Islands. Nearly two centuries since, in 1660, the ancestor of his own name, Hugh Smithson, immediately after the restoration of the royal family, of the Stuarts, received from Charles II. as a reward for his eminent services to that house, the dignity of a Baronet of England; a title still held by the dukes of Northumberland as descendants from the same Hugh Smithson. The father of the testator, by his marriage with the Lady Elizabeth Seymour, who was descended by a female line from the ancient Percys, and by the subsequent creation of George III. in 1766 became the first Duke of Northumberland. His son and successor, the brother of the testator, was known in the history of our revolutionary war, by the name of Lord Percy; was present as a British officer, at the sanguinary opening scenes of that great National conflict at Lexington, and at Bunker's hill; and was the bearer to the British Government of the despatches from the commander-in-chief of the royal forces announcing the event of that memorable day; and the present duke of Northumberland, the testator's nephew, was the ambassador extraordinary of Great Britain sent to assist at the coronation of the late King of France, Charles the tenth, a few months only before the date of this bequest from his relative to the United States of America.

'The suggestions which present themselves to the mind by the association of these historical recollections with the condition of the testator, derive additional interest from the nature of the bequest: the devotion of a large estate to an institution for the increase and diffusion of knowledge among men.

'Of all the foundations of establishments for pious or charitable uses, which ever signalized the spirit of the age, or the comprehensive beneficence of the founder, none can be named more deserving of the approbation of mankind than this. Should it be faithfully carried into effect, with an earnestness and sagacity of application, and a steady perseverance of pursuit proportioned to the means furnished by the Will of the founder, and to the greatness and simplicity of his design as by himself declared, '*the increase and diffusion of knowledge among men*;' it is no extravagance of anticipation to declare that his name will hereafter be enrolled among the eminent benefactors of mankind.

'The attainment of knowledge is the high and exclusive privilege of man, among the numberless myriads of animated beings inhabitants of the terrestrial globe. On him alone is bestowed by the bounty of the Creator of the universe, the power and capacity of acquiring knowledge. Knowledge is the attribute of his nature, which at once enables him to improve his condition upon earth, and to prepare him for the enjoyment of a happier existence hereafter. It is by this attribute that man discovers his own nature as the link between earth and heaven; as the partaker of an immortal spirit; as created for higher and more durable ends than the countless tribes of beings which people the earth, the ocean, and the air, alternately instinct with life, and melting into vapor or mouldering into dust.

'To furnish the means of acquiring knowledge is, therefore, the greatest benefit that can be conferred upon mankind. It prolongs life itself, and enlarges the sphere of existence. The earth was given to man for cultivation, to the improvement of his own condition. Whoever increases his knowledge, multiplies the uses to which he is enabled to turn the gift of his Creator to his own benefit, and partakes in some degree of that goodness which is the highest attribute of Omnipotence.

'If, then, the Smithsonian Institution, under the smile of an approving Providence, and by the faithful and permanent application of the means furnished by the founder, to the purpose for which he has bestowed them should prove effective to their promotion; if they should contribute essentially to the increase and diffusion of knowledge among men, to what higher or nobler object could this generous and splendid donation have been devoted?

'The father of the testator, upon forming his alliance with the heiress of the family of the Percys, assumed by an act of the British Parliament that name, and under it became Duke of Northumberland. But renowned as is the name of Percy in the historical annals of of England, resounding as it does from the summit of the Cheviot hills, to the ears of our children, in the ballad of Chevy Chase, with the classical commentary of Addison; freshened and renovated in our memory as it has recently been from the purest fountain of poetical inspiration, in the loftier strain of Alnwick castle, tuned by a bard of our own native land, (Fitz Green Halleck); doubly immortalized as it is in the deathless dramas of Shakspeare; 'confident against the world in arms,' as it may have been in ages long past, and may still be in the virtues of its present possessors by inheritance; let the trust of James Smithson to the United States of America, be faithfully executed by their Representatives in Congress: let the result accomplish his object, 'the increase and diffusion of knowledge among men,' and a wreath of more unfading verdure shall entwine itself in the lapse of future ages around the name of Smithson, than the united hands of tradition, history and poetry have braided around the name of Percy through the long perspective in ages past of a thousand years.

'It is, then, a high and solemn trust which the testator has committed to the United States of America, and its execution devolves upon their Representatives in Congress duties of no ordinary importance. The location of the Institution at Washington, prescribed by the testator, gives to Congress the free exercise of all the powers relating to this subject, with which they are by the Constitution invested as the local Legislature of the District of Columbia. In adverting to the character of the trustee selected by the testator for the fulfilment of his intentions, your committee deem it no indulgence of unreasonable pride to mark it as a signal manifestation of the moral effect of our political institutions upon the opinions and upon the consequent action of the wise and the good of other regions, and of distant climes; even upon that nation from whom we generally boast of our descent, but whom from the period of our revolution, we have too often had reason to consider as a jealous and envious rival. How different are the sensations which should swell in our bosoms with the acceptance of this bequest! James Smithson, an Englishman, in the exercise of his rights as a free born Briton, desirous of dedicating his ample fortune to the increase and diffusion of knowledge among men, constitutes for his trustees to accomplish that object the United States of America, and fixes upon their seat of Government as the spot where the institution of which he is the founder shall be located.

'The revolution, which resulted in the independence of these United States, was commenced, conducted, and consummated, under a mere union of confederated Colonies, assuming in its progress the name of States. Subsequently to that period, a more perfect union was formed, combining in one system, the principle of confederate sovereignties, with that of a government by popular representation, with legislative, executive and judicial powers, all limited, but co-extensive with the whole confederation.

'Under this government, a new experiment in the history of mankind is now drawing to the close of half a century, during which the territory and number of States in the Union have nearly doubled, while their population, wealth, and power have been multiplied more than four fold. In the process of this experiment they have gone through the vicissitudes of peace and war, amidst bitter and ardent party collisions, and the unceasing changes of popular elections to the legislative and executive offices, both of the general confederacy, and of the separate States, without a single execution for treason, or a single proscription for a political offence. The whole Government, under the continual superintendence of the whole People, has been holding a steady course of prosperity unexampled in the cotemporary history of other nations, not less than in the annals of ages past. During this period, our country has been freely visited by observers from other lands and often in no friendly spirit by travellers from the native land of Mr Smithson. Their reports of the prevailing manners, opinions, and social intercourse of the people of this Union, have exhibited no flattering or complacent pictures. All the infirmities and vices of our civil and political condition have been conned and noted, and displayed with no forbearance of severe satirical comment to set them off; yet, after all this, a British subject, of noble birth, and ample fortune, desiring to bequeath his whole estate to the purpose of increasing and diffusing knowledge throughout the whole community of civilized man, selects for the depositaries of his trust, with confidence unqualified with reserve, the Congress of the United States of America.

'In the commission of every trust, there is an implied tribute of the soul to the integrity and intelligence of the trustee; and there is also an implied call for the faithful exercise of those properties to the fulfilment of the purpose of the trust. The tribute and the call acquire additional force and energy, when the trust is committed for performance after the decease of him by whom it is granted, when he no longer exists to witness or to constrain the effective fulfilment of his design. The magnitude of the trust, and the extent of confidence bestowed in the committal of it, do but enlarge and aggravate the pressure of the obligation which it carries with it. The weight of duty imposed is proportioned to the honor conferred by confidence without reserve. Your Committee are fully persuaded, therefore, that, with a grateful sense of the honor conferred by the testator upon the political institutions of this Union, the Congress of the United States, in accepting the bequest, will feel in all its power and plenitude the obligation of responding to the confidence reposed by him, with all the fidelity, disinterestedness and perseverance of exertion which may carry into effective execution the noble purpose of an endowment for the increase and diffusion of knowledge among men.'

The Bill accompanying this report, received without opposition, the sanction of both Houses of Congress, and on the 1st of July 1836 was approved by the President of the United States. It authorized the President of the United States to appoint an Agent or Agents, to assert and prosecute for and in behalf of the United States in the Court of Chancery, the right of the United States to the legacy bequeathed to them by James Smithson, and to empower the agent or agents to receive and grant acquittances for all sums of money or other funds which might be decreed or adjudged to the United States for or on account of said legacy. It required that the agent should, before receiving any part of the legacy, give bonds in the penal sum of five hundred thousand dollars to the Treasurer of the United States, and his successors in office, for the faithful performance of the duties of the agency, and for the remittance to the Treasurer of the proceeds of the bequest—and it authorized and required that the Treasurer of the United States should keep safely all sums of money or other funds, which he might thus receive, and account therefor separately from all other accounts of his office, and subject to such disposal thereof as might thereafter be provided by Congress.

It pledged the faith of the United States, that all the monies or other funds which might be received for, or on account of the said legacy, should be applied, in such manner as Congress should direct, to the purpose of founding and endowing at Washington, under the name of the Smithsonian Institution, an establishment for the increase and diffusion of knowledge among men.

And it made an appropriation of ten thousand dollars to defray the expenses of prosecuting the claim, and of obtaining possession of the funds.

Under the provisions of this act, in July 1836, immediately after the close of the Session of Congress, Mr Richard Rush was appointed sole agent to proceed to London, for the prosecution of the claim before the English court of Chancery.

You will have observed that in the Letter of Messrs. Clark, Fynmore and Fladgate, to Mr. Vail, some doubt had been expressed whether the bequest itself to the United States of America, would be held valid by the Lord Chancellor of England, and that it would be necessary that the King's Attorney General, in behalf of the crown, should be joined in the proceedings to be instituted by the United States. Had the bequest been pronounced invalid, the whole estate devised would have fallen by escheat to the crown, and it is a signal manifestation of the liberality of the British Government, that far from interposing this claim of the crown, as an obstacle to the full execution of Mr Smithson's bequest, every facility was afforded, by all the British authorities concerned for giving it effect.

Previous to the departure of Mr Rush, I received from him a Letter dated the 2nd of August 1836, of which the following extract, too flattering to myself, will be excused, as more honorable to the writer himself than to me. He says,

'When your Report on the Smithsonion bequest came out, I read it with peculiar interest—I will add, delight. It was then the farthest thing from my thoughts that I should ever have any thing to do with it officially. Having yielded to a call to go to England on that object, the importance and dignity of which your Report has so raised up in the eyes of all, I feel that I cannot go, though still in the midst of preparation, without bidding you a respectful and affectionate adieu.'

And on the 21st of June, 1838, I received from him a second Letter, for the following extract from which, I offer the same excuse.

London, May, 15, 1838. 'No time or events have impaired the respect and veneration in which I hold your name, or the grateful sense I have of the confidence and kindness in so many ways received from you.

'In these feelings I bade you adieu in a Letter, when embarking for England on the Smithsonian business, and in the same, I cannot refrain from telling you under my own hand, that I have accomplished it, venturing to hope that the information so afforded will not be unacceptable though you would have it otherwise. I have the full expectation of returning next month with the money; nothing but a few formal arrangements remaining to complete every thing.

'Your report gave the case its true importance, and I indulge the hope you will think, when acquainted with my steps in it, that they have been taken in the spirit of your own views. One of my earliest steps was to place a copy of your report in the hands of the professional men I employed, and doubt not of the weight it gave to all my other exhortations to them, to use all possible promptitude, diligence and care in their course.'

On the 6th of December 1838, Martin Van Buren, President of the United States, transmitted to Congress the following message.

The act of the 1st July, 1836, to enable the Executive to assert and prosecute with effect, the claim of the United States to the legacy bequeathed them by James Smithson, late of London, having received its entire execution, and the amount recovered and paid into the Treasury, having agreeably to an act of the last Session, been invested in State Stocks, I deem it proper to invite the attention of Congress to the obligation now devolving upon the United States, to fulfil the object of the bequest. In order to obtain such information as might serve to facilitate its attainment, the Secretary of State was directed in July last to apply to persons versed in science, and familiar with the subject of public education, for their views as to the mode of disposing of the fund best calculated to meet the intentions of the testator, and prove most beneficial to mankind. Copies of the Circular letter written in compliance with these directions, and of the answers to it received at the Department of State, are herewith communicated for the consideration of Congress.'

You perceive by this message, that the act of Ist July 1836 had received its entire execution and that the amount recovered of the bequest had been paid into the Treasury of the United States. That amount paid in gold was five hundred and eight thousand three hundred and eighteen dollars and forty-six cents—but the message also informs you, that agreeably to an act of the preceding Session of Congress, this money had been invested in State Stocks—and it is proper you should know how this was done, much I must frankly confess against my own inclination; for in this investment, I could not but discern a fearful foreboding of the danger of the misapplication of these funds to purposes far other than the increase and diffusion of knowledge among men.

On the 7th of July 1838, the last day of a long and turbulent Session of Congress, an act was passed to provide for the support of the Military Academy of the United States for the year eighteen-hundred and thirty-eight. This was an annual appropriation act, with which upon every sound principle of Legislation nothing extraneous ought ever to be connected. Notwithstanding the explicit recognition of this principle in the standing rules of the House of Representatives, at the very last stage of the enactment of this law, the following section was introduced into, and incorporated with it.

Section 6. 'And be it further enacted, that all the money, arising from the bequest of the late James Smithson of London, for the purpose of founding at Washington, in this District, an institution to be denominated the Smithsonian Institution, which may be paid into the Treasury, ishereby appropriated, and shall be invested by the Secretary of the Treasury, with the approbation of the President of the United States, in *Stocks of States*, bearing interest at not less than five per centum per annum, which said stocks shall be held by the said Secretary in trust for the uses specified in the last Will and Testament of said Smithson, until provision is made by law for carrying the purpose of said bequest into effect; and the annual interest accruing on the stock aforesaid shall be in like manner invested for the benefit of said Institution.'

(*To be Continued.*)

GOOD FOR EVIL.

A very little girl was fond of reading the Bible, and it was there she learned how to treat those who injure her. One day she came to her mother, very much delighted, to show her some plums that a friend had given her. The mother said, 'she is very kind, she has given you a great many.' 'Yes,' said the little girl 'she is very kind indeed, and she gave me more than these, but I have given some away.' 'Ah, my child; to whom did you give them?' 'I gave them to a girl who pushes me off the path and makes faces at me.' 'But why did you give them to such a naughty girl?' 'Because I thought that would make her know that I wished to be kind to her, and she will not perhaps be unkind and rude to me again.' The Bible says we must overcome evil with good. That was what this little girl meant to do. And this is the way you ought to treat every one that injures you. If you do so very likely they will become your friends, and never treat you ill again; but if you try to injure them in return, they will seek to be revenged again, and perhaps the quarrel will end in murder.

[From the Common School Journal.]

ON THE MOTIVES TO BE ADDRESSED IN THE INSTRUCTION OF CHILDREN.

Dear Sir,—How is the love of the truth to be made to have any influence in governing a school, and in exciting the mind to action?

Let us first foster and establish the love of truth, and then see how it will serve our purpose. But let me not be thought to have so low an idea of the value of a love of truth, that I would have it cultivated, for the sake of its use. The implanting of it in the mind is, in itself, one of the best and highest of objects. If we attain this only, we make a very high attainment. It will co-operate for all good ends. The child or the man, who has a deep and fixed love of truth, cannot be engaged in any thing bad or mean.

A love of truth must emanate from the teacher. It is in vain that he shall attempt to impress it upon his pupils, if he have it not burning in his own breast. And he will teach it more effectively, just in proportion as he has it more deeply and sincerely. Let him feel an entire reverence for the truth, and let him show this in his words and acts.

Many practices common in shool have a tendency to destroy, or at least to weaken, the love of truth. A teacher should never distrust a pupil without cause. In doing so, he does what he can, to teach him falsehood. A child is never so much tempted to lie, as when he finds he is already considered a liar.

I need hardly say, he should never tempt his pupils to lie. An obvious feeling and understanding of the command, *swear not at all*, is—never make a promise. I believe it was given by Him who knew what weakness is in man, to guard this sacred love of truth. A teacher should not require nor allow his pupil to promise not to repeat an act. If he do, he tempts him to break his promise. He tempts him to do a thing infinitely worse than the trifling offences which he would guard against. He ought to be satisfied, with pointing out the evil, and exacting the penalty. But let him never require the promise.

Much harm is done, by attempting to induce children to tell of each other. Most children in school have a natural sense of honor, in regard to this, which, so far from being violated, should be cherished and respected. It may be a mistaken sense of honor; it usually is; but it is a noble feeling, and may be enlightened into a high principle. The detection of the author of little freaks of childish folly, or even of childish mischief, is, and should be considered, of infinitely less consequence, than the preservation of this sense of honor. There is no great harm, in the culprit's escaping. There is very great, in children's learning to regard each other and themselves as informers.

If a teacher will look a little into his own motives, he will find, that the anxious desire to bring to light and punishment a culprit, who has been guilty of some practical joke, or violation of school law, has more of selfishness and pride in it, than of love of justice, or of the good of the offender. Let him have magnanimity enough to look upon his own laws as of little consequence, in comparison with the *real* good of his pupils, and he will be less galled at seeing them broken; and, if he persevere long enough, he will awaken a magnanimity in the pupil, which will be a surer protection of his laws, than any selfish precaution. When the pupil sees that the master's anxiety for the execution of the laws comes from a consideration that they are *his* laws, he loses respect for the law and for the law-maker. But convince him that you have a higher regard for him than you have for your temporary laws, and you soon enlist the feelings of his better nature in favor of yourself and your regulations.

In a school, at least, if not in society, how much might be gained, on the score of justice and truth, by constant reference to that code, according to which, the most effectual punishment, for one frail creature to inflict upon another, equally frail, is—*forgiveness*.

Another temptation to falsehood, to be avoided, always, if possible, is the setting one child to be monitor or spy over others. I know that in some schools, and according to some systems, this is unavoidable. But I know, also, that it is liable to produce falsehood, injustice, and ill feeling. A child must be more than a child; he must have, in abundant measure, all the best qualifications of a mature teacher, to be able to perform justly, truly, and kindly, the duties of a monitor. Such there sometimes are, and such may be employed. But none others should.

I have adverted, briefly, and, as you may perhaps think, somewhat magisterially, to the common occasions of a departure from truth. I have done it, however, from a conviction that the love and the habit of truth-telling is of infinitely more importance, than any acquisition, connected with studies, which can ever be made in school, and for the sake of which, the love of the truth is put at hazard.

The desire of attaining to the truth, in matters of science or history, will be found to be a natural consequence of the love of moral truth, of which I have been speaking. This is a strong inducement to thoroughness in investigation; but I admit that it comes into operation later, and supposes a higher degree of advancement, than any other of the motives of which I have had occasion to speak.

Its cultivation, however, is of such consequence, that it ought to receive far more attention than is usually given it. A teacher has many opportunities of inculcating it. The extravagant language that young persons are very prone to use, though possibly proceeding only from exuberant feelings, should be guarded and repressed. Over-statements naturally lead to falsehood. Good taste, as well as truth, is concerned in the restriction; exaggeration is a violation of both.

Exactness in statements, and in the performance of all school exercises, is chiefly important in its moral relations, as leading to scrupulous adherence to truth.

I perceive, dear sir, that in all that I have said, I have considered the love of truth, as a great end rather than a means; and so should it be. This is its right place; but whatever is done towards this end, will, at the same time, lead to all the good ends we can have in view.

G. B. E.

For the Register and Observer.

Boston, March 12th, 1840. Again and again, have we been told from the pulpit, that we are not an idle people, that the crying sin, of our age and our country is not indolence, that in a land like ours where the road to distinction lies open to all, men are willing to work, for the honors it may confer, that gentlemen of leisure are in little repute among us, and that instead of urging men to new exertion, it were better to teach them, to enjoy the fruits of that already made. There is a great deal of truth in this, much as it may grieve the honest, conscientious utilitarian, to see our young people, lounging away their time, and wasting their talents, on our fashionable parades, simply because their pockets are full and their heads are empty; he must acknowledge that they are but the exception, which proves the general rule, that ours, is emphatically a laboring community. For what do we labor however, for what do we strain every nerve, develope every faculty? For gold, for treasure, which instead of diffusing ourselves, we are accustomed to hoard up, for a posterity that we have nursed in luxury, and which is equally incapable of laboring for itself, and of properly dispensing the fruit of our labors. For gold, which considered with the calm eye of the Christian philosopher, is indeed a precious blessing, a highly valuable

means, of diffusing comfort and sympathy, of encouraging merit and gratifying taste, but which is likely to prove a curse rather than a blessing to the children who are to come after us. Often, indeed, are we tempted to exclaim, that the richest bequest a father can leave his son, is poverty--the necessity of self-denying exertion, which is the nurse, if not the parent of many virtues. We have been told that the holy influence of the Sabbath should be felt throughout the duties of the week, that we should carry the awakened heart, the sensitive conscience, and the holy resolve, with which we leave the temple of God, into the counting-room and the exchange, into the nursery, and the drawing-room, into literary and metaphysical study and discussion. I am afraid that we reverse the order of things, that hearts throbbing with the interests of trade, of fashionable and domestic occupation, of gay companionship and speculative philosophy, are frequently carried up to the house of prayer, as if by an impulse, rather than a principle, that the influence of the reading room, and the Custom House, the festive group, and the intellectual disquisition, is more frequently exerted, within sacred walls, than that of purely disinterested Christian love, *without them*. Let us gather up the half broken sentences, the muttered insinuations which fall upon our ears, as we stroll listlessly through the crowd of devotees, returning from the morning service. Their brows are unbent, and once escaped from the immediate appeal of the preacher, the whole current of their thoughts seems changed. Here and there a group of merchants in earnest consultation, are hurrying arm in arm, to the Post Office, and as we linger within earshot, we hear, what a pity it is, that such an one must lose the profit on a cargo of teas, lately consumed by a destructive fire in a neighboring city, that another, must soon 'fall through' and that 'the crash' will involve two or three of our finest houses, or that such a vessel is lying off in the stream, unwilling to discharge her lading, until she may take advantage of the reduction of duties, which is to go into effect in the course of a few days. They hurry on, leaving us to watch the proceedings of a few matronly women, half a dozen paces in our advance. Their tones at first, are low and gentle, but as they are raised in the excitement of conversation, we hear of the 'difficulty of procuring good domestics,' of help that will do their work to suit themselves, or will not do it all, of broken china, untidy habits, and worse than all, of girls that *will* go, to 'lectures and night meetings.' We dare say, you are tired reader, but a little farther on, are some gay and blooming maidens, with their attendant esquires, the eyes of the whole party glistening with interest, their cheeks dimpling with smiles, and we are curious to know, if we may not hear somewhat of the sermon, from *their* lips. Alas! it is nothing but a new engagement, a choice bit of gossip, or some graceful, and well-timed raillery, on the part of the gentlemen, that has produced this animating effect. But we have at last encountered a group of learned metaphysicians and enthusiastic students, and they *are* speaking of the morning's discourse. Are they applying it to the necessities and requisitions of daily duty, are they reducing the lofty principles of Christianity to a practical code of reference? Oh no! The preacher's views were not their views, his opinions were inconsistent with certain crude speculations of their own, and they are highly indignant that any one should dare do otherwise, than think by rule. But enough. Six days in the week, we labor for our bodies and our intellects, may we not forget all but the interests of the soul upon the Sabbath? Six sevenths of our time, many of us are laboring, for that which proves only a vain and possible possession, and may not the remaining portion of it, be dedicated to Him who grants the whole? With a zeal, perseverance, and success, unparalelled in the annals of the past, we are laboring for the good things of *this* world, for rich apparel, for luxurious apartments, for delicate food, yet we seem perfectly willing that the soul should be ushered into the presence of its God, unclothed, unsheltered, and unfed. We wonder, that those who in the first ages of our religion, witnessed the miracles, the works of love and power, which led to its speedy establishment, yet unbelieving, rejected and crucified its glorious Author. To us its beauty, truth, sufficiency, are clearly unveiled, we profess to believe, to be convinced, to adore, yet we live and act as if we were infidels. In which course of conduct lies the greater mystery? Whose theory and practice are the least consistent? Let us beware how we magnify the mote in the eye of the ungrateful Jewish nation, ere we have plucked out the beam which distorts our own vision. Many of us regard the Sabbath only as an interval in which we may look back upon the past, and forward to the future week, as a sort of pause in the career of months and days, in which we may make up, our 'profit and loss' accounts, and better prepare ourselves by the lessons of experience for coming cares. It is *in the abstract*, not a little astonishing, that so much more provision should be made for time than for the eternity of which time forms so small, so scarcely perceptible a part, that so much care should be taken to decorate the body which perishes, and so little to develope and beautify the spirit which not only gives to the body its principal charm but which lives forever. That we should be willing to spend so much time in pursuits which prove vain and profitless even in this world while we refuse to further by a single thought the great end and aim of our existence, the *only* end and aim which we shall recognize in another and a better world. I leave the solution of such problems to wiser heads than mine. It is enough for me that the path of duty is marked plainly out, that it is obvious to the dullest eye, and, that notwithstanding this, it is but little sought. Shall we act in *opposition* to our convictions, or in accordance with them? shall we prove to the world that we are really Christians by living as if we believed in Christianity, or shall we open a breach for the entrance of the enemy by *practically* denying it?

All the infidels in the world cannot do the injury to Christianity, which it receives from the *life* of one inconsistent professor of its principles. C. W. H.

'When I have called the bad—*bad*, how much is gained by that? The man who would work aright, must not deal in censure, must not trouble himself about what is bad, but show and do what is good.'

'People talk of *originality*—what do they mean? As soon as we are born the surrounding world begins to operate upon us, and so on to the end. And, after all, what *can* we truly call *our own*, but *energy*, *power*, and *will?* Could I point out all that I myself owe to my great forerunners and cotemporaries, truly there would remain but little over.—*Mrs Jamieson.*

THOUGHTS FOR THOSE WHO THINK.

[From a manuscript volume of Laconics, by the Rev. W. Colton, United States Navy.]

Indecision is an evidence of weakness, for it evinces either a want of capacity to apprehend what is best, or a want of energy to pursue it.

Many are philosophers in great misfortunes, who lose their equanimity in trifles. Their troubles resemble streams which ripple most where the water is shallowest.

He who writes against the abuses of the age in which he lives, must depend on the generosity of the few for his bread, and the malice of the many for his fame.

He who maintains the rights of private conscience in religion, and individual judgment in politics, will be regarded as a sophist by the bigot in place, and as a radical by the politician in power.

Tokens of deference and respect are frequently the mere expressions of vanity. They flow from a supposed nearness to the objects which they thus familiarly recognize and honor; and remind us of the goose, which, passing under an arch, however high, lowers its head.

They who occupy the most eminent stations, have the most at stake in preserving the public tranquillity; for, in popular convulsions, as in earthquakes, the highest objects are the first to topple and fall.

Some editors cast themselves so far beyond those courtesies which obtain between well-bred men, that they find in their position an exemption from responsibility. No man who has clean apparel himself, will return the mud-balls with which he may be assailed by one who has taken up his stand in the ditch.

Scurrilous epithets are like foul birds, which transiently disturb and disfigure the foliage of the trees on which they light, but whose nature is never mistaken, for they carry on their feathers the pollutions of the nest in which they were hatched.

If you wish to make use of man, ascertain the measure of his susceptibility to flattery; for all that you can raise him in self-estimation will be at your disposal. Convince any man that you can teach him to play on two fiddles equally well at the same time, and he will promise that one shall be played mainly for your advantage.

Death is the most certain, and yet the most uncertain of all events. That it will come, no one can question, but when, no one can decide. The young behold it far in the future; the aged regard it still at a distance; but both are smitten suddenly as by a bolt from a cloud—a serpent from the brake—or a shaft from an unseen quiver. There is no safety, therefore, save in that habitual preparation which nothing can deceive and nothing surprise.

Virtue may be misrepresented, persecuted, consigned to the grave; but the righteous wake not more assuredly to the reality of their hopes, than this to an immortal remembrance.

For the Register and Observer.

'LOVE CASTETH OUT FEAR.'

'O fear not, in a world like this,
And thou shalt know ere long,
Know, how sublime a thing it is
To suffer and be strong.'
Longfellow's Psalm of Life.

Whose souls are tuned to perfect love,
No mortal fear can know,
But through life's wilderness may rove,
Nor fearing joy nor woe:
Through storm and tempest, fire and cloud,
The rack of pain, the pall and shroud,
With confidence they go.

Fear is allied to guilt and shame.
The infant smiles in death;
While torments, keener far than flame,
And horror's gasping breath,
Attend his passing, whose bound soul
Is given to money or the bowl
Or wild ambition's wreath.

As when the seas in huge waves rise
And labors hard his bark,
Above, o'er all, the sailor eyes,
Amid the gathering dark,
The pole star shining on his way,
With steadfast, clear and certain ray,
His dangerous course to mark;

So in an earnest confidence,
All shining o'er the scene,
The Christian sees God's providence—
His heart is calm, serene.
Whate'er his lot, by day, by night,
There ever burns that radiant light,
The darkening clouds between. I. N. B.

Newport, R. I.

NUMBER OF PROFESSED CONVERTS AMONG THE JEWS.

The Baptismal Register of the Episcopal Jews' Chapel contains a list of 279 individuals of the Jewish Nation received into the Church of Christ by baptism: 96 were adults, and the rest children. Besides these, many Israelites have been baptized in different parts of the kingdom, of whom we have no accurate account. There are now at least Eight Clergymen of the Church of England who are of the Hebrew Nation, and Twenty-three of the Missionaries and Agents of the Society are converts from Judaism. Dr Tholuck, Professor in the University of Halle, has stated with reference to the Continent, that it is undoubted matter of fact, that more proselytes have been made during the last twenty years than since the first ages of the Church: not only in Germany, but also in Poland, there has been the most astonishing success; and he bears testimony to what has come under his observation in the capital of Silesia, where many conversions have taken place. In the University of Breslaw there are three Professors who were formerly Israelites: there is, besides, a Clergyman who professes the Gospel, and he was a Jew. In Halle there are no less than five Professors, formerly Jews. Some of the Jewish Conversions have taken place among men of the highest literary attainment: and among others, he mentions Dr Neander, of Berlin; Dr Branis of Breslaw; and Dr Stahl, of Erlangen: these are all persons of the highest scientific reputation, and now faithful followers of our Lord Jesus Christ.

The City of Berlin is said to number upward of 700 resident Baptized Jews, many of whom are known to be truly converted; and the Rev. Mr Kuntze alone, who has always taken a lively interest in the Cause of Israel, stated, three years ago, that he had himself baptized 80 Jews. The Rev. W. Ayerst baptized 40 adults at Berlin in less than three years; and the records of the Protestant Consistory attest that 326 were baptized in eight years.

It is well known that your Missionaries are not usually called to baptize converts: this is the proper work of the Local Clergy; and in the authentic Registers preserved by them in some districts of the Continent, your Committee discern a striking evidence of Divine Blessing; they are not, of course, acquainted with all the individuals referred to in these statements; but they lay before you the documentary evidence which they contain, as of the most important and interesting nature:

The Royal Consistory of Silesia states, that from 1820 to 1834, no fewer than 347 individuals of the Jewish Nation were baptized in the Protestant Communion, and 10 in that of the Roman Catholics; making a total of 455 in 15 years. In 1835, thirty Israelites were baptized, and 27 in 1836, of whom only three were baptized in the Romish Communion. In 1837, the number of baptisms was 43.

A similar official statement, from Konigsberg, gives a total of 234 baptism in 34 years; of which, 217 are in the Protestant Church, and 17 among Roman Catholics. In 1836, thirty-nine were baptized, only one being in the Romish Communion; and in 1837 there were 22, all in the Protestant Communion.

In the whole Prussian Dominions, 1888 Israelites were baptized in 15 years.

The Missionaries at Warsaw have furnished a list of 130 persons baptized by themselves.—*Report of London Jews' Society.*

[From the Christian Examiner.]

THE CHRISTIAN LAYMAN, or the Doctrine of the Trinity fully considered and adjudged according to the Bible. By a Christian Layman. 1840.

Although the interest in the controversy respecting the doctrine of the Trinity has so far subsided, that a work on the subject must fail of attracting that attention which would have been drawn to it a few years ago, there is still room for a good treatise; and we suppose, that in some parts of the country, such an one as this before us would be secure of a hearty welcome. Where the subject has been longest and most familiarly canvassed, there yet remains a great deal of partial knowledge; and we know many well-satisfied believers, who yet are so superficially indoctrinated, that this little volume would be of essential service to them, if they could be persuaded to read it. And why should they not read it? Why should they be so reluctant as they are to inform themselves on the ground of their doctrinal belief? A main reason why error keeps its ground and truth is so inefficacious is, that there is so little intelligent acquaintance with the reasons which disprove the one and sustain the other. We cannot help hoping, therefore, that the appearance of a new work, written not by a professed theologian, but by a man occupied with other cares and pursuits, will excite the dormant interest of some minds, and lead them to the study of this great argument. It is vain to say that the controversy is over. It is not over. It never can be over, so long as the churches prefer to substitute human creeds for the Bible. The error is too deeply inwrought into the very heart of society, and the whole structure and texture of the church, to be soon or easily removed. To what avail an unanswerable argument, an irrefragable demonstration? It is heard perhaps by six hundred or a thousand; it is possibly read by two thousand more; all of them but five or ten, already holding the truth, and one of those five or ten perhaps in a state of mind which renders conviction possible. How many years must sermons be preached and books written at this rate, before the world will be converted? And until the world is converted, the controversy is not ended. It does not rage, as it did twenty years since; so much the better; but the truth needs just as much to be told, and ignorance and prejudice to be enlightened. The gospel never can completely triumph till it is completely purified; and it can be completely purified only by a continuation of that process of discussion by which it has advanced thus far.

We do not therefore, esteem 'The Christian Layman' an unseasonable intruder. There is a place for his book, and we trust it will find readers. If so, it will do good. Making no pretensions to extensive learning, or profound research, though not deficient in either particular, and laying no claim to novelty of views, it presents, with great simplicity and in an earnest manner, such arguments as cannot fail to enlighten and satisfy those, who shall give them a candid perusal. We acknowledge that, for ourselves, there are some points on which we should have preferred a different representation, and some expositions of Scripture which we esteem of doubtful validity. But there is room for diversity here, without abridging the value of the main argument.

The 'Introduction' to the work, in the first chapter, explains the purpose of the writer, and the principles on which he intends to proceed.

'Every writer has some object in view, when he undertakes any work; and it is well to state that object, at the commencement. I will here say, that it is not my intention to increase the unhappy divisions, and unkind feelings, which exist in the religious world; nor to build up or aid any sect, doctrine, or creed, that is not fully supported by the Bible; nor to condemn any, that is not clearly contrary to the testimony of God. If I know myself, I have no preference for any system, beyond what the truth as it is in Jesus requires. Although I have been educated in what is called the orthodox school and faith, yet I have no desire that it should be supported, if it is not fully substatiated by the gospel truth; nor would I favor any other doctrine, that is not clearly maintained in the same way. It cannot be my object to endeavor to gain, personally, the applause of men, (I only hope to escape abuse and reproach,) for I do not intend that it shall be known even who I am; being desirous that the work should stand or fall, according to its merits or demerits.'

'It is my most ardent desire to discourage and do away as much as possible, all differences, divisions, controversies, and unkind feelings, that now unhappily prevail; to unite all professors as a band of brothers, so that, as Christ prayed, they all may be one, as he and the Father are one; and that it may be said of all with admiration and praise—'see how these Christians love one another!' And I do seriously hope, that all the churches on earth, which are now, nominally, almost innumerable, may be united into one general church, headed by the same glorious name, the only name by which salvation can be obtained—and be called the *Christian* church, or the church of Christ on earth; that all the names of the different sects may be laid aside, and that there may be but one denomination known among Christians, should be that of Biblists, or Scripturalist. Should I be the means, in any degree, of promoting any of these objects, I shall feel happy; though, at nearly three score years and ten, I cannot surely expect, or look for, any earthly reward—but shall aspire only to a consolatory hope, that I may receive, at last, that divine, beatific annunciation of the Judge—'Well done.'

The second chapter is made up of a large selection of passages, which contain 'all the most important evidence in the Bible, which has any relation to the nature and character of God, of his Son, and of the Holy Spirit.' A very brief chapter succeeds on 'the Being and Attributes of God,' and then five of some extent on 'the Divinity of the Son of God,' in which are discussed the prominent texts that have been adduced in favor of his supreme divinity, and the doctrine of his preexistence and superangelic nature set forth as the true theory of the gospel. The eighth and ninth chapters treat of the mediation of Christ and its Object, in the course of which the doctrines of the double nature and the atonement are examined. The subjects of the succeeding chapters are, 'Salvation by Christ;' 'The Trinity in Unity,' with an account of the inconsistent and contradictory explanations of the doctrine sent out in different ages by its most noted advocates; 'The Evidence relative to the Trinity;' 'The Personality and Deity of the Holy Spirit;' The doctrine respecting the Son of God, and respecting the Father; Trinitarian Creeds; the argument of the ancient fathers, and of late writers on the subject; and a brief account of the origin and progress of the doctrine and the causes of its continuance.' We can in no way give so satisfactory a notion of the manner in which these various topics are treated, as by one or two extracts from the book itself. The seventeenth chapter is rendered particularly valuable by its numerous citatious from orthodox writers of all ages, containing expressions or concessions utterly inconsistent with the trinitarian doctrine. We quote two or three of them, with the author's remarks; observing only, that as he gives no references, we are obliged to take on trust the correctness of his citations.

'Bishop Pearson says, 'It is most reasonable to assert that there is but one person who is from none; and the very generation of the Son, and procession of the Holy Ghost, undeniably prove, that neither of those two can be that person. It followeth therefore, that this person is the Father. From hence he is styled one God, the true God, the only true God, the God and Father of our Lord Jesus Christ.' The Bishop does not say, (like modern Trinitarians,) the Father, Son, and Holy Ghost, are God, or the only true God; but expressely, that it is the Father alone who is such. And again, he says, 'There can be but one person originally of himself subsisting; because a plurality of more *persons so* subsisting would necessarily infer a plurality of Gods.—Jesus Christ, who certainly is not the Father, cannot be a person subsisting originally of himself.' Such kind of expressions abound in the Bishop's exposition on the creeds. And Bishop Bull says, 'This assertion (of the Son's subordination) is particularly to be heeded, upon the account of some modern writers, who earnestly contend, that the Son may be properly stiled, God of himself; which opinion is both contrary to their own hypotheses, who maintain it, and to the catholic doctrine. He (the Father) is derived from no original, is subject to none, and can no more be said to be sent by any, than to be begotten by any. Which things manifestly denote some superiority of the Father over the Son, even in that respect wherein he is most properly the Son of God.'

'The language of the learned Dr Payn is very clear and expressive. 'The Father is the only self-existent, unoriginated Being, whom the Scriptures, creeds, and Christian offices call God, absolutely, and by way of eminence and prerogative. The Son is *produced* of the Father, and so is not God in that sense as the Father who is from none. But God, as it signifies a self-existent, unoriginated being, is predicated only of the Father.'

'Now, though it is strange, yet it is (or should be) well known, that these celebrated authors, from whom I have just quoted, have been and are now considered by many, as strong supporters of the doctrine of the Trinity. But to me it appears, (and I think it must so appear to every candid, intelligent Christian,) that they have fully *disproved* the doctrine; that they have actually demolished the essential and necessary pillars of its support; that they have annihilated the supposed supreme Divinity of the Son of God, showing clearly that he is of *himself* neither omniscient nor omnipotent; that he has no power, or property whatever, but what was given him of his Father; that they have destroyed the imagined equality between the supposed three persons, making the second and third subordinate, inferior, and obedient to, and dependent upon, the first, the Father Almighty; and that they have set at nought the impossible numerical unity of three in one, or technically speaking, trinity in unity.'—pp. 308, 309, 313.

This paragraph on the personality of the Holy Spirit, is a fair specimen of the writer's manner.

'The prima facie evidence is against the personality of the Holy Spirit, because it is, in the original Greek, and in English, of the neuter gender; and if it is a person of any sort, it is the only person in heaven or earth, that is of that gender. Again, it has no proper name; and if it is entitled to personality, it is the only person in the universe that has no name. The Holy Spirit is not a proper name; it is only the appellation of a thing or power. Proper names do not have the English article before them. We do not say *the* Jesus, *the* Peter, *the* Paul, or *the* John. Again, according to all we know of spirit, the spirit of a being is the being himself, his whole self, including all his powers and attributes; and not another distinct and different person of that being. The spirit of a man, though a complex being, spiritual and material, is considered to be the whole man, the whole and only person. Spirit or soul is often used in the Bible for man; as 'Eight souls were saved by water in the ark:' 'Let every soul be subject to higher powers.' And there is a stronger reason why the spirit of a purely, exclusively spiritual being should be considered as that being, the whole of that being, and not a part or person of him. The true, strict meaning, therefore, of the spirit of God must be God himself, the whole Deity comprehending all his attributes, powers, and perfections; and not a distinct person or part of him, though it is often used in a figurative sense to denote a single attribute or power of him, as we shall notice hereafter. Such being the prima facie evidence in the case, there is a stronger reason, why the proof of the affirmative of the allegation of the personality and Deity of the spirit should be clear and positive. But such proof is not to be found anywhere in the Bible, in nature, or reason, or in anything we know. It is nowwhere asserted in the Scriptures, that the Holy Spirit is God, or the third person in Deity; and certainly it is not so proclaimed in his works. We are therefore obliged to have recourse to inference, or presumptive evidence, to procure proof to support a presumption This is the best we can do, until we have a new and different revelation, or unless we take the creeds, catechisms, or confessions of uninspired men, in place of a revelation of God.'—pp. 224, 225.

We, perhaps, ought not to close without expressing our disapprobation of some of the ungracious epithets occasionally applied to the opinions or reasonings of other men. They are not only out of place in all fair argument, and therefore in all instances to be repressed, but they are at variance with the general spirit of the work, which is marked by a regard to the laws of courtesy and Christian charity.

H. W. jr.

For the Register and Observer.

TRAVELLING SKETCHES. NO. II.

From a Lady in England to her young friends in Boston.

The general appearance of the Gloucester Cathedral is similar to most others; it combines specimens of Saxon, Norman, and English architecture; to describe minutely the different parts would require more time and ability than I can at present command; I confess myself more pleased with the beauty of the east window than with any of the profuse decorations of the ceilings, the unmeaning, opaque, stuccoed glory, which forms the altar piece, or the cari-apides busts of angels, bearing scrolls, originally inscribed with the names of the saints above them. When the sun shines on this splendid window, the effect must be dazzling; thirty seven figures are painted in most brilliant colors consisting of our Savior surrounded by Kings, Prelates, and Abbots, the position of each being most judiciously varied: this is supposed to be the largest window in England; the glass occupies a space of seventy eight feet, ten inches, by thirty five feet, six inches. The numerous passages and oratories in this Cathedral are remarkable for having gigantic pillars and arches, so that the architect seems to have attempted eternal duration; one of these passages is seventy five feet in length, and such is the astonishing reverberation of sound, that any words, spoken in the softest whisper at one end, are distinctly heard at the other; this passage is in form, five sides of an octagon, and was probably used by the priests to mystify the ignorant; on the centre wall of the passage are inscribed the following bad lines:

'Doubt not but God who sits on high,
Thy secret prayers can hear,
When a dead wall thus cunningly,
Conveys soft whispers to the ear.'

The tomb of Edward the second, one of the most ancient pieces of sculpture in England, consists of three arches of two stories, interlaced with minute tabernacle work: on the tomb, beneath a canopy, is a recumbent figure, in alabaster, of the deceased monarch, in his robes of state and crown; the head is supported by angels; in one hand is a sceptre, and in the other a globe; tradition says that Edward, who was murdered at Berkeley castle, was drawn thence by white stags, so a number of these animals were painted on a red ground, on the capitals of the two pillars between which the tomb is situated.

Robert, Duke of Normandy, eldest son of William the Conqueror, was buried in this church, after an imprisonment of twenty six years in Cardiff-castle; he is delineated in armor, with the legs crossed, and placed, so that if you press on one of them, the head and upper part of the body rises so as almost to touch the face of the spectator; this would be quite alarming to a person not prepared by previous notice: many other memorials of Abbots, Bishops, and other distinguished persons, are distributed through this building; among the modern ones was a neat, white marble monument, to the memory of General Lyman, of Boston, Mass., who died here while ambassador to this country.

The exterior of this noble building is imposing. I prefer it to any I have ever seen; the centre tower is divided into two stories, surmounted by four elegant pinnacles, perforated into numerous small arches, and terminating with foliated fineals: on the top are open, worked battlements. Each story has eight windows, richly ornamented. The buttresses at the angles are embellished with pinnacles, niches, and other ornaments, which require the pen of the antiquary to describe. The great cloisters are the most elegant and the least imperfect of any in England; the sides and roof display a profusion of embellishment, and the windows are filled with mullions and tracery. Two semi arches, in radii, of panels springing from each side, meet in the centre, leaving lozenges in the spaces between each pair; these are filled by foliaged panels and circles. The arches in the windows are formed by others, which rest on clustered pillars; the divisions are enriched by cinquefoils, and the tracery in the arches affords a beautiful variety of oval panels and quatrefoils, all of which are glazed. These cloisters form a square, measuring 148 feet by 144, the breadth 19 feet, the height 118 feet 6 inches. The part which was the refectory, was destroyed at the time of the reformation; the rest of the building was saved by its conversion from an Abbey church into a Cathedral, and it was an object of peculiar care during the civil wars, so that it is nearly perfect in all its parts, and the work of demolition in the cloisters stopped with the refectory. The Lavatories are still perfect; they consist of eight arcades, with a number of basons hollowed out of the stone work; and opposite to these is the Sudatory, or place where the napkins were hung, consisting of two arcades more. It is perfectly delightful, on a warm day, to walk in these cloisters during the time service is being performed in the Cathedral: the sound of the distant Organ, and the chanting of the boys, whose voices are more musical than any I ever heard, are perfectly thrilling, and however we may be disposed to think of some of these ceremonies as but the remains of Popery, we cannot deny the elevating effects of solemn sounds in such a place. The College school was originally intended for the youth belonging to the choir; it was founded by Henry the eighth, and is held in an apartment over the audit room. As long ago as 1688, the master of this school saw the desirableness of inviting his scholars to their studies rather than forcing them. They had at this time no play ground, so he formed a plan for them to clear a neighboring grove, in which he constructed a mount of difficult access, with an arbor vitæ on the summit, of perpetual verdure; at the base were planted cypress trees, the whole imitating the vale of death and the rugged and steep ascent to the pinnacle of happiness; thus fancy was aided by an exercise, called 'the combat of the pen,' in which the successful champions were rewarded by premiums bestowed by the suffrages of the whole school. S. M.

To the Editor of the Christian Register.

I rejoiced to see in your last number the extract which you gave from the sermon of Mr Peabody of Portsmouth and your approving remarks in respect to Revivals of Religion. As a denomination I think we have been prone to look more at the evils which have sometimes been found attendant upon Revivals, than upon the good effects which have often been produced by them. The following remarks were made two or three years since with a design of presenting them for the Register; as it was not done however, if you think proper to publish them at this time they are at your service.

On the subject of Revivals and protracted meetings, I believe injustice has been done the mass of the Orthodox community in New England. What Christian who reads the glowing description given by Mr Gannett in his tract upon Revivals when speaking of 'some truth in the doctrine of revivals' and 'something to approve in the management of revivals' but must ardently pray in his heart that there might be an universal revival of religion, when the wills of men should every where be made to submit to the will of God upon just and true principles? Now these truths *may* be taught in a revival with at least equal force and vividness as on any other occasion. Indeed the power of sympathy with which God has blessed the human mind may be used for good as well as for evil, as it is in various other cases thus legitimately used.

The excesses which have sometimes attended a revival of religion, or as *we* sometimes prefer to call it, *a religious excitement*, are believed to be of much more rare occurrence than is often supposed, and have been sometimes unwarrantably used, by those who consider any attention to the subject of religion as fanaticism, to cast an unjust suspicion and reproach upon all earnest attempts to impress the truths of religion upon the hearts and consciences of men. In many instances also the amount of these excesses comes to us through the agency of persons utterly opposed to all vital piety or in a state of mind so obviously warped by passion or prejudice, as to give an unjust coloring even to truth itself.

If it be true as stated in the tract above referred to that 'religion is the one thing needful, indescribably important to the individual and to society, and that we should use proper means for interesting our friends and neighbors in this subject,' that 'sympathy is an aid to virtue, that it may be innocently and advantageously employed to impress the heart or startle the conscience,' that 'the sinner must be convinced and converted before he can be saved,' that 'God has promised his spirit in answer to prayer, that we need it, and that it cooperates with the sinner's own exertions in securing for him the mastery over his evil propensities,' and 'if it is true that circumstances of Divine Providence may concur with human arrangements, or may suggest to Christians the duty of putting into efficient operation the means of private or social improvement; in other words that both individuals and societies are more disposed to receive and obey the influence of religion at some seasons than at others,' the subject should be well pondered before we admit the conclusion that the evils incident to revivals, whose avowed object it is to produce these important results are so inseparably connected with them, that to avoid the one we must necessarily denounce and discard the other.

My own experience certainly leads to an entirely different conclusion. I have witnessed at least one revival preceded and accompanied as is usual by a protracted meeting where no other human management was applied than such as I believe Mr Gannett or any other pious mind would approve. Indeed it has seemed to me that the *theory* of the protracted meeting is best justified and defended upon Unitarian principles; for it is in truth nothing more nor less than the continued *protracted* attention of the human mind to that subject which most of all concerns it, its relation to its God and its fellow beings, and the duties incident to those relations. The result of this continued attention is expected to be, through the blessing of God given in answer to prayer and in aid of human effort, what we generally find to be the result of continued attention to any other subject depending in any measure upon human effort, to wit, an advance or improvement in it very nearly corresponding with the attention bestowed upon it, and in this case usually producing greater love and greater light in the believer and new light and new love in the unbeliever.

The great mass of mankind in this country and too many professing Christians among the number, seem to think if they give the Lord one day in seven it is full as much time as they can afford to devote to him or to the special interests of the immortal part of their being, and that they are at full liberty to devote the residue with unintermitted assiduity to the pursuit and acquisition of pleasures whose duration is limited to this life only. Let me not be understood here as intimating the opinion that religion consists in an attendance upon the prayer-meeting or the sanctuary. They are both but aids to religious virtue, and yet when judiciously conducted they are both eminently conducive to that end.

The intercourse which we are permitted to hold with our Heavenly Father in prayer, is one of the most important of the Christian's privileges and the most powerful incentive to a holy life; and that professing Christian by whatever name he may be called (and such are not confined to any one denomination) whose heart is not drawn nearer to God, and expanded more in love to his fellow men by participating in social prayer, has cause to mourn the want of a spiritual privilege and blessing of the highest order.

Again, it is the tendency as I think of revivals and protracted meetings to break down the barriers which have separated the Christian world into different and contending sects. On such occasions controverted, doctrinal truths are very seldom exhibited. Indeed it is a very generally received opinion upon this subject, that from the moment controverted doctrines are introduced, from that moment the interest which has been felt in the subject of religion declines, the minds of the people are directed from the only legitimate object of such meetings, holiness of heart and of life, and the pure and peaceable truths of the gospel are lost sight of amid the jar and bustle of contending opinions.

I have attended a protracted meeting not long since of some days, and even weeks duration, in an Orthodox Society the preachers for which were both of the old school and the new, and with a single exception near its commencement, not a sermon was preached or a doctrine advanced in which I did not fully accord, nor to which Mr Ware or any other spiritually-minded Unitarian would not readily assent. On the contrary there was much sound Christian truth exhibited, much earnest, pungent, heart-searching, soul-stirring exhortation to obedience to the commands and invitations of the gospel, and the result was such as was to have been expected from the use of such means, many Christians were apparently re-converted, their hearts warmed up into newness of life, and their minds aroused to a new sense of duty, some thirty or forty from the world of unbelievers were led to submit themselves to the Savior as the Captain of their salvation, and a deep and serious interest in spiritual things seemed to pervade the whole community.

This is precisely such a revival spirit as I should rejoice to see in every church in our land whether Orthodox or Unitarian, and such as well might be without violating a single principle of either. The truth is that the common people, whatever may be the case with the clergy, when their hearts are thoroughly warmed into love do not dwell so much upon the points of difference as upon the points of agreement with their neighbors; and the more intimately devout and conscientious men are brought into contact with each other, the less real difference of character will generally be found to exist. A LAYMAN.

Hampden County, March 24th, 1840.

CHRISTIAN REGISTER.

BOSTON, APRIL 4, 1840.

THE SMITHSONIAN BEQUEST.

We stated some months since, that we had listened, with great pleasure, to a lecture on this subject, before an association in this city, by Ex-president Adams. Knowing that the information it contained was not very general or very accessible to most persons, we immediately applied to the author for the manuscript, with permission to publish it in the Register. He very kindly and promptly complied with the request—but circumstances have delayed its transmission from Washington till the present time. About half appears in the paper of this and the other portion will be given next week. We are confident our readers will feel duly grateful to the venerable patriot for the pleasure and information he thus affords them, as we would be for the consideration and favor he has conferred upon us.

For the Register and Observer.

THE 'CHRISTIAN WATCHMAN' *versus* UNITARIANS.

We have always been accustomed to believe that our Baptist brethren, as a body, were disposed to be more charitable in their judgment of Unitarians, and less inclined to perpetuate current prejudices against them than any other of the great Orthodox sects. We have ourselves, in our intercourse with them, met with some delightful instances of true Christian charity, which did our heart good, and warranted us, we thought, in coming to the conclusions we did. But we have lately had some experiences of a different character. We have great reason to fear that our previous conclusions were too hastily drawn. Especially have we been grived at the spirit manifested of late by the Christian Watchman, the accredited organ of the Baptist denomination—a paper conducted with much ability, and which heretofore we have generally read with pleasure. But, as respects liberality towards Unitarians, its tone is changing fast.

No longer than two or three weeks ago, the Editor of that paper, in noticing Dr Channing's Discourse on the death of Dr Follen, took occasion to remark that it was altogether destitute '*of pious and profitable thought.*' And after having thus warned his Baptist brethren against reading it, with a strange inconsistency he gives an extract from it for the express spiritual benefit of his readers—an extract from a sermon which the moment before he had said was entirely barren of pious and profitable thought. If he had only said, it was barren of *pious* thought—though, in point of fact, the criticism would not have been true, in any authorized use of the word *pious*, we should probably have passed it by with the reflection—'strange there are so many people in the world, who think nobody can be *pious*, except in *their* way.' We should, as a matter of course, have inferred, as we always do in such cases, that, when the Editor said there was no *piety* in the sermon, he only meant to convey the idea, that it did not go over the whole ground of Orthodox divinity—that the doctrines of Election, the Atonement, Total Depravity, Everlasting Damnation with the other sublime and interesting doctrines of Christianity were not brought out, as they should in every *Evangelical Sermon*. We could easily have got over the word *pious*, then; but when we come to the word '*profitable*,' we had like to have burst out into a fit of indignation; as soon as we got cooled down again however, we adopted the most charitable supposition we could—that the writer had never read the sermon he was criticising. For this criticism was made, be it remembered, of a Discourse written in a most solemn and serious tone, and which no one, we venture to say, has ever read with a right disposition without being made better and holier.

But we have taken up our pen not so much to notice the unjustifiable charges against Dr Channing's Discourse, as to say a word in relation to an editorial article in the last Watchman, in substance representing Unitarians as having little or no regard for religion or morality. The following is the passage, to which we refer.

'We have often wished that the pastors of Unitarian congregations, who are certainly not deficient in talents, nor learning, nor in those kindly feelings which do honor to humanity, would prayerfully ask, why it is that revivals of religion, (we do not mean excitements merely, but that influence which permanently transforms men, and makes them honest, temperate, spiritual, humble, and holy) why it is that such revivals diminish, rather than increase their numbers? Why is it that they are deprecated, even more than the 'hushed stillness of spiritual slumber,' when the very atmosphere is full of the elements of eternal death? Why is it that those who have been 'nourished up' in their assemblies, are lovers of pleasure, patrons of the theatre, neglectors of family religion? Why is it that their assemblies are found full of the adherents of rum-selling? Is the difficulty in the preachers, or the doctrine, or in both?'

There is no qualification whatever to these remarks. No exception is made in favor of any Unitarian societies. But here are broad and sweeping charges, affecting the moral and religious character of a respectable Christian denomination, sent out to the world to prejudice the public mind against Unitarians—charges too so vague that they can neither be proved nor disproved! What a lovely manifestation this of Christian charity, and all those 'kindly feelings which do honor to humanity!' What a striking and beautiful illustration of that change of heart in the writer, which revivals are thought to effect, and which makes men 'honest,' 'temperate,' and humble!' And then in the summing up of the qualifications of Unitarian preachers, what a delicate insinuation we have in regard to their peculiar fitness for the sacred office! They have 'talents,' and 'learning,' and 'kindly feelings,' (which, we thank God, will insure charity, at least) but nothing more—no piety, no moral or religious principle, no solicitude for the spiritual welfare of their flocks! Oh no—not they; else, how could they discountenance revivals of religion, technically so called? The thing is incredible on its face.

The charges against Unitarians are so vague, we have said, that from their nature they can neither be proved or disproved. Still it is very easy seriously to injure any class of men by groundless charges, which may be true perhaps of certain individuals of that class. It is very easy for an Editor to jump at conclusions, and thus mislead the public mind. But most of the charges to which we allude, have no foundation whatever in fact. Take the first—that revivals diminish the number of Unitarian societies. So far from this, we are persuaded that hardly any thing has contributed so much to the spread of Unitarianism in this region for the last twenty years, as the reaction produced by the extravagant views and measures of the Orthodox party, among which the revival system stands conspicuous, and the reason is obvious. Many intelligent and conscientious men, disgusted with the machinery of revivals—with the manner in which they were got up and with the unhealthy excitements that always followed in their train—were naturally disposed to more rational views and more quiet, less public manifestations of religion. And this always must be the effect produced in the long run—not upon the weak and ignorant perhaps, who can easily be imposed upon in religion, as well as in all other matters—but upon the sober and judicious. And yet because the Editor may have heard lately of one or two instances of conversions from Unitarianism, why, forsooth, we must be gravely told that revivals always diminish the number of Unitarian societies.

There is another portion of the Editor's remarks in this connection, singularly at variance with truth. He never could have been inside of a Unitarian church, or read a volume of Unitarian sermons. His words imply, as clearly as language could, that that revival influence, 'which permanently transforms men, and makes them honest, temperate, spiritual, humble, and holy,' is 'deprecated' by Unitarian ministers. Nothing could be farther from the truth. This is the very sort of religious influence, upon which they have always relied the most in opposition to public religious excitements. We doubt whether there is any characteristic of Unitarian preaching more peculiar to itself, than the great stress laid upon those quiet, slow, gradual Christian influences, by which the human heart is silently regenerated and 'permanently transformed'—by which the spirit of religion is effectually *revived*, and men are made more faithful to the law of Christ in *all* their relations—more 'honest, temperate, spiritual, humble, and holy.' We believe and hope—more we cannot say—that Unitarians will bear a favorable comparison in these respects with Christians of any other denomination. Only be it remembered that Unitarians do not think it necessary, or consistent with Christian humility to make any noise in the way of boast or parade about what virtues or religion they have.

But why is it that those, who have been brought up Unitarians are such 'lovers of pleasure?' They love rational and innocent pleasures, we presume, for the same reason that all other men do, who follow the impulses of nature and have not been taught by precept and example to put a restraint upon every thing like a cheerful look or a merry laugh. The pleasures of domestic life they have as well as other men, for they have human affections and human sympathies; they love the pleasures of social intercourse—the pleasures of intellectual converse with men and books—to say nothing of the higher spiritual pleasures, which every true Christian must derive from the exercise of his mind and heart upon the solemn and interesting themes of Christian faith. All such pleasures they love, we hope and believe; and as for gross and sensual pleasures of a vicious nature, we hardly know what to say in reply, but we have frequently heard it said of Unitarians, that, if they have no religion, they are *good moral men* at least—they are always preaching up '*good works*'—they are worthy and amiable, and have 'those kindly feelings, which do honor to humanity.' Such things we have heard, but, as they came from a suspicious quarter, we dare not vouch for their truth.

But then why is it that Unitarians are 'such patrons of the theatre?' This is the first time we ever heard of the theatre's being a sectarian establishment for the benefit of Unitarians. Did not the Editor, when he asked this question, forget that the principle theatre in this city—the very place of all others where Unitarians abound most—had lately been shut up for want of patronage? Was he ignorant of the fact, that, here in the head-quarters of Unitarianism, the people flock by thousands to the Lyceum Halls and Lecture Rooms for entertainment of a more solid and purer kind, than could be obtained at the theatre? And what if he did know of some Unitarians, who occasionally went to the theatre for entertainment of a lighter and more exhilarating kind? Does the act of itself imply that they are monsters of deformity, lost to all sense of religion? Is it the unpardonable sin, pray? Is not every man, in such matters, the keeper of his own conscience, or is he to place himself in bondage to a stern and bigoted priesthood? Did we think it proper, we might easily, as the Editor of the Watchman knows, name some patrons of the theatre high among the Orthodox and high in official stations; but we suppose they have a conscience and judgment as well as we, and we forbear.

But, again, why is it that Unitarians are 'neglectors of family religion?' As the Editor professes to know what is going on in all the Unitarian homes of this land, he must surely have the faculty of Omniscience, and therefore we would thank him to tell us next week, what they are in the habit of thinking about most when alone—whether they ever hold secret communion with Heaven—whether they ever meditate in solitude upon God and Christ, and things spiritual and eternal. As the best answer to this question, however, we would ask the writer why it is that Trinitarians hold so strictly to the undivided Unity of God, and why it is that no Baptist was ever known to change his religious views, or to be guilty of gross immoralities?

As to the question, why Unitarian assemblies 'are found full of the adherents of rum-selling;' we can only say in reply that we are deeply grieved to think any follower of Christ can be found so reckless in his assertions and so utterly regardless of what is due to the feelings and character of others, as to send out to the world a charge so base and groundless as this. Because, forsooth, there are a few liquor-dealers in a certain Unitarian Society in this city, therefore all Unitarian societies are to be stigmatized as being full of rum-sellers! And the public are to be put on their guard against Unitarians and taught to shun them as an irreligious, unprincipled, and dangerous set of men! Is it strange that we meet with such strong and unfounded prejudices against the Unitarian body all over the country, when we find them so industriously circulated through the leading organ of one of the largest and most respectable Christian denominations? We take leave of the Editor of the Watchman, hoping he may remember in future, that there is more than one kind of sin in the world—that a want of charity and a want of justice to others are grievous sins, to which we are all peculiarly prone, and which must soon be answered for at the bar of God.

Cambridge, March 25th. T. W.

MR YOUNG'S DISCOURSE AT THE ORDINATION OF REV. GCORGE E. ELLIS.

We have read this able discourse with great satisfaction. It contains a large amount of valuable matter. It is characterized by the sound thinking and comprehensive good sense that distinguish the author. It is calculated to meet effectually, certain tendencies of opinion and modes of conception that prevail to some extent among us. Mr Young insists on the importance of symbols in religion. It seems strange that any sane man has ever thought of wholly repudiating them. They may be as they have been, perverted and abused—but never will religion, or the wants of the soul, be able entirely to dispense with them. Is not the greater portion of the moral influence shed upon us conveyed through symbols? Providence thus carries on its ministrations. Most of our knowledge comes in the same way. Is not the universe symbolic? Does not every thing, from the lily of the valley to the stars of evening, bear this character?

What are words but signs or symbols of ideas, thoughts and emotions? How vain then to talk of doing away with them in religion! It is rather to be regretted there are not more among us—that more things, objects and places, are not consecrated—that more of what meets our daily view, does not suggest religious sentiments and excite religious emotions.

Mr Young next speaks of preaching. The mind must be instructed. Christianity must be learnt—people must, therefore, have religious instructers—books are not sufficient. The living voice is needed. Thousands who would fall asleep over a written page, will listen with interest to inculcations and exhortations from the pulpit. There is a power in preaching, which need not fear even that of the press. It can never be superseded. The great body of the people must be acted on *directly* by minds and characters of superior cultivation, refinement and intelligence. The most efficient means of improvement and elevation is the action of soul upon soul. The more immediate is this action, the better and more fruitful. The more closely we are brought into contact and communion with those more gifted, or of greater attainments than ourselves, the more are we quickened and edified. Books are but poor, feeble and cold representatives of living souls. An ordinary *man* is preferable to a book, considerably above ordinary. Hence it is easy to understand the superiority of preaching. Hundreds of minds are brought into immediate communion with one that is, or should be, in a state of thought and feeling above them in regard to religious subjects.

We give an extract from the last portion of the discourse which will do it more justice than any thing we can say. There are several interesting topics introduced, we should like to remark upon at some length—but are not able at this time. We commend the sermon to the attention of our readers. It deserves to be widely circulated and carefully studied. It cannot fail to do much good.

The minister is not sent to preach himself—not to set up his intuitions and instincts as revelations of spiritual truth, nor his impulses and impressions as rules of moral duty. As 'no prophecy is of private interpretation,' so no doctrine of religion is of private revelation. The age of special inspiration is past; and the few who in these latter days pretend to divine illumination, and maintain that they too can vaticinate, deliver such poor prophecies and utter such dark oracles, that it requires a much greater stretch of faith to credit their claims than to believe in the miracles which they impugn. Their gleams and flashes of light serve only to reveal the degree and extent of the surrounding gloom. Were this course generally pursued, there would be as many different Gospels as there are preachers. Christianity would be whatever any man's fancy or folly might conceive, and baptize with that name. The idea of Christianity, as a peculiar and special revelation, would be lost, and its value, as an authoritative rule of faith and conduct, would be annihilated. There would in fact be no further need of the Gospel. Every man's consciousness would be his Gospel: and the passions and feelings of the moment, undisciplined and unsanctified as they might be, would be the standard of right and the rule of action.

The minister of Christ is not sent to preach human philosophy—the speculations and theories of gifted but uninspired men—men who had no authority to assert facts relating to the spiritual world and the life everlasting—who pretended to no such authority,—or, if they did, produced no credentials to authenticate their pretentions. Many individuals have appeared in various ages, and in different parts of the globe, remarkable for their sagacity and wisdom, and venerable for their moral worth, who have uttered profound sayings, and lived virtuous and exemplary lives. Pythagoras, Zoroaster, Confucius, Socrates, Plato, Swedenborg, are names not to be mentioned without respect, but certainly not to be uttered in the same breath, nor put on the same level, with Paul—far less with Jesus of Nazareth. The distance between them and him is heaven-wide; and to include them in the same category is no less offensive to good taste than to Christian piety. 'God hath given him a name which is above every name; for there is none other name under heaven given among men, whereby we must be saved.' St. Paul gives us a test by which we can distinguish an inspired teacher. 'I give you to understand,' says he, 'that no man, speaking by the Spirit of God, speaketh lightly or irreverently of Jesus.' It is obvious that such an impression may be given by the mere enumeration and position of names in a sentence.

We sometimes hear great things anticipated for religion from the revelations of a higher philosphy; so that an incautious and credulous mind might almost be led to suppose that by-and-by the world was to be regenerated and souls were to be saved by philosophy, and not by the Gospel, which alone is 'the power of God unto salvation to every one that believeth.' For my own part, as I fear nothing, so I expect nothing, from the alleged or predicted revelations of any new philosophy. I do not believe that Chrisitanity is to receive any serious detriment, or derive any essential benefit, from its vague and evanescent speculations. A new philosophy may for a while, indeed, corrupt the simplicity which is in Christ, as has been done, in times gone by, by the old philosophies; but it will not be able to inflict on it any permanent injury. Judging, however, from the past history of the Christian Church, we certainly have no reason to anticipate any good from the proposed new marriage of religion and philosophy; and for one, I should not regret to see the banns forbidden and the union prevented. 'Both religion and philosophy,' says Lord Bacon, 'have received and may receive extreme prejudice by being commixed together; as that which undoubtedly will make an heretical religion, and an imaginary and fabulous philosophy.'

SKETCHES OF TRAVEL.

These sketches, the second of which appears in to-day's paper, were written by a lady who formerly resided in this city as a teacher. We are told she was much respected both for her character and cultivated talents, and that her pupils will read with pleasure, communications from one they remember with grateful affection.

We may add, they will not be without interest to readers generally.

DOMESTIC.

Public Schools in Salem.—In the Mayor's Address, at the late organization of the City Government of Salem, the public schools are represented as in a very flourishing condition.

The number of pupils attending these, the last year, was 1573,—being an increase of 124 above the number for 1838.

Loss of Barque Burlington.—The barque Burlington, of Boston, B. Hallett, master, was struck by lightning, on the 10th ult. in the Gulf Stream, whilst on her passage from N. Orleans to Havre, and her cargo of cotton set on fire. The fire was smothered and kept under till the 17th. On that day, at 10 A M. they perceived a sail—the St. James, Captain Sebor—and hoisted a signal of distress. At 3 P. M. the St. James spoke the Burlington, and by 5 P. M. all hands, with some provisions, were safe on board the former vessel.

The escape was wonderful. When Captain Hallet left the Burlington, (which he did last of all) the flames were 10 or 12 feet above the deck. At about 6 P. M. the ship was one mass of fire, and about this time the main and mizen masts fell overboard and at 10 she suddenly disappeared, having probably sunk.

The Burlington was insured in Boston to the amount of $28, 062—in Marblehead, $2,500—total $30,562. Her cargo (1553 bales cotton) is insured in Europe.

Old Colony Temperance Efforts.—A Temperance Convention was held in Abington on the 19th ult, at which several resolutions were passed. Among them were the following.

Rsolved, That the licensing of men to sell intoxicating liquors as a drink, and thus to spread poverty, immorality and misery through the community, is not demanded by the public good.

Resolved, That the vending of intoxicating liquors as a beverage either *with* or *without* a legal license, is in the sight of heaven and earth an immorality, the practice of which ought at once to be relinquished; and that those who will not relinquish it, are not entitled to the character of good citizens or honorable men.

A resolution of censure and rebuke was also proposed and published, in the news-papers, in reference to an individual (mentioned by name) who sold intoxicating liquors on the ground around the town-house, on the day of the annual town meeting.

North Bend Tunnel.—This work is becoming quite an interesting subject of curiosity. The perforation under the hill is advanced horizontally 446 feet, and a semicircular arch of brick, of 25 feet span, resting upon stone abutments, raised five and a half feet high, is completed 400 feet in length.—The workmen are not engaged exactly under the summit of the ridge, being a 120 feet below the surface of the ground at the apex of the hill. It is only 500 feet further to the base of the hill on the opposite side—where, the works already begun upon that side would be met, which would open a passage from one side of the hill to the other. Within the last 30 days, 100 feet in horizontal distance has been completed entirely through the hill. The material is of the most tenacious blue clay, (diluvion.)—Fossil wood of a species of cedar is found imbedded in the clay, at the depth of 100 feet below the surface. Engineers from the east who have visited it pronounce it the most perfect tunnel in the United States. It is well worth a visit to see it while in progress. The operations are carried on through the night as well as the day.—*Cin. Gaz.*

Nantucket Whalers.—The editor of the Nantucket Inquirer says that the hearts of many of the islanders were gladdened a few day since by the safe return of husbands, brothers, sons—lovers perhaps—from long and precarious voyages 'round Cape Horn.' Three whale ships came in sight on one day, and the wharves were thronged to witness their entrance into port. It was an interesting spectacle, and one well calculated to touch the sensibilities of every beholder. It is also stated that the most of the Nantucket ships have done well during the past season; one of those recently arrived, it is estimated, has cleared more than *a dollar an hour*, besides interest on cost, &c. from the time she sailed, until the hour of her arrival home.—About twenty Nantucket whalers are expected home this year.

Postage.—The Prussian and Austrian governments are about to reduce the rates of postage in their several dominions. In this particular, a Republican government may safely follow the example of those despotic monarchies.—*Mer. Journal.*

FOREIGN.

Great Western Railway and the Electro-Magnetic Telegraph.—We present our readers with an interesting extract from a letter, lately received in this city from London, and kindly furnished us for publication by one of our subscribers:—*Mercantile Journal.*

'I went yesterday by invitation, to see the Great Western Railway Station, at Paddington. This Railway, your are probably aware, will, when completed, extend to Bristol. It is at present open about half the distance. It is the finest railway in the kingdom. The rails are seven feet apart, instead of the usual distance of five feet. In consequence of the increased width, the engines and cars are upon a large scale, the engines weighing about eighteen tons. Their driving wheels are seven feet in diameter. The regular and established rate of travelling is forty miles an hour. During the late trials for treason, at Monmouth, the proceedings of the Court were sent by express over this road. The engine, for many days in succession, uniformly came through the whole distance (thirty miles) in thirty minutes, which, after making allowance for stopping and starting, is considerably more than sixty miles an hour!

The engines and cars, at this great speed, are said to move smoothly and steadily, in consequence of their lateral support from the great width of the rails, as well as their great weight and the large size of the wheels.

The greatest novelty at the railway, and perhaps in the kingdom, is the Electro-Magnetic Telegraph, by which intelligence is conveyed to and from the stations on all parts of the line. The galvanic current is transmitted by means of copper wires enclosed in an iron gas tube, three-quarters of an inch in diameter. The tube is under the ground one or two feet. Each station has at present its own pair of wires leading down to the Paddington station, but the inventors have hit upon a plan by which the same wires will answer for the *whole line.* (?)

At the Paddington station there are four magnets, round each of which the copper wire passes before entering the tube. By a peculiar series of combinations, these magnets, when charged by the completion of the galvanic circuit, which is made by the man at the other end, and in such away as to produce the required effect, deflect two or more needles turning upon points, which needles point to the letters of the alphabet, arranged round the outer side of the dial. Thus the apparatus spells every word, and such is the dexterity of the persons who work it, that the rapidity of conversation is truly surprising. The instantaneous action of the needles is shown very forcibly by the fact that when the person at Paddington makes a signal, his own needle being under the same influence, makes precise'y the same signal as the one at the distant station—so that he is sure, if his own needle is right, that the other is also. Now, although the signals when I was there, were made to the Twyford station, thirteen miles distant, the Paddington needle reciprocated the signal, just as instantaneously as if the needle had been turned by a mechanical connection with the lever which made the signal—and yet the electric current traveled to Twyford and back, before the magnet was changed—*twentysix miles*, in a space of time, to me, inconceivably short. It remains to be seen whether any appreciable time will elapse in transmitting signals from Bristol—probably not. I ought to have mentioned that the apparatus is worked precisely like the keys of a piano, and the galvanic battery is very small indeed.'

New Material for Dress.—The Liverpool correspondent of the N. Y. Sar says that the body of the Queen's bridal dress was of dead white satin. The slips was of a new material recently invented in Paris. The woof is of white silk, and the web of glass, spun into treads of exquisite fineness! The spun glass, when thus woven with silk, makes a flexible article, and the whole appears like woven cloth of dead silver. The first gown ever made of it was that worn by the Queen. She has ordered a suit of drawing room curtains, in which the spun glass is to be woven with yellow silk, and the effect will be that the curtains will look like golden damask!

A Bridal Gift.—The Emperor of Russia sent to Queen Victoria, as a wedding present, some rare and valuable furs, and also some diamonds of extraordinary size, which were found in the gold mines in New Russia.

Until the wedding of Queen Victoria, nearly eighty years have elapsed since the marriage of a sovereign has been celebrated in England.—George III, having been united to Queen Charlotte on the 7th of September, 1761.

The Duke of Buckingham gave an entertainment, recently, to the whole of his Buckinghamshire tenantry, with their wives and family, amounting to nearly 1000 persons.

For the first time since the foundation of the University at Leipsic, a Jew has been admitted as a Professor.

Statistics of England.—The Liverpool and Manchester Rail Road saves nearly £250,000 annually, or about $1,000,000 in cheapness alone, over cost of old modes of carriage.

The British government spent from 1805 to 1814, ten years, more than eight hundred millions sterling! or $4, 000,000,000 !!!

The National defence of Great Britain, from 1800 to 1838, cost more than $5,000,000,000 !! 63 per cent, in 14 years, 1800—1814; 37 per cent, in 22 years of *peace*. Is peace worth having at that rate;—is national life worth it even?

The British Government spends for Army, Navy and Ordcance, $60,000,000 a year. The ten Universities of the three kingdoms spend $4,000,000 a year;—balance in favor of battles, versus books, 56 millions dollars. The funds devoted to education amount to 7 millions annually, but much is perverted from its intended use. 17,000 persons are on books of universities; on books of army about 100,000; of navy about 36,000.—*London Statistical Journal.*

The President Steam Ship.—This magnificent vessel the largest, and, we suppose, the longest in the world, arrived at this port on Saturday last, Feb. 22d, under canvass, from London, last from Plymouth. For the present, she lies at anchor, in the Slyone, but will, no doubt, enter the Trafalgar Dock, if her great size will permit of it, to take on board her engines, which have been manufactured by Messrs. Fawcett & Co. The President will, we believe, make her first trip to New York from Liverpool, and in conjunction with the British Queen keep up a regular communication by steam between the old and the new world.—*Liverpool Albion.*

Probability of a New Planet.—M. Decuppis says that on the 2d of October he observed a black spot, perfectly round and well-defined, to advance on a d pass rapidly over the sun's disc, in such a manner that it would traverse the diameter in about six hours. He observes that it cannot be explained, except upon the supposition that it is a new planet.—*Railway Magazine, Jan.* 4.

River Vistula.—The river Vistula has found a shorter course to the sea than its old route by way of Dantzic, thereby shortening its course about 10 English miles. The new opening is 2000 feet wide; and bids fair to become the main channel; in which case, the city of Dantzic will be quite out of position.

English Emigration to Austria.—It is stated in a late London paper, that in 1838, 10,180 voluntary emigrants disembarked at Sydney, being twice as many to that place alone as had ever been known before to all the Australian settlements together.

From the same source we learn that a successful exploration has recently been made of a large river that enters the sea to the northward of Sidney, in latitude 20 degrees 30 minutes. We are told that the party proceeded up this stream more than eighty miles, and found the land on either side of the richest alluvial description, with clear spots of great extent, pronounced equal to the best soils on the banks of the Hawkesbury, one of the first settled districts in the colony, and where farms now let for as much as twenty shillings an acre.

As the population is from month to month greatly augmenting, by large accessions of industrious farmers from Great Britain, these additions of arable land are considered of great importance to the colony.

NOTICE.

The Norfolk County Bible Society will hold its Annual Meeting on Wednesday, April 22d at 2 P. M., in the second Church in Dorchester. The members and friends of the society are invited to attend.

E. BURGESS, *Secretary.*

MARRIAGES.

In this city, 25th ult. at King's Chapel, by Rev. Mr Barrett, Mr Edward A. Welbasky, to Miss Susan R. Plympton, both of Boston.

In this city, by Rev. O. A. Skinner, Mr Owen Huff, to Miss Abigail B. Arnold.

In Easton, March 31, by Rev. Mr Taylor, Asa Mitchell, Esq. of East Bridgewater, late Major in the fifth division of Infantry, to Miss Harriett, youngest daughter of Oliver Ames, Esq. of E.

In Providence, Samuel Larned, Esq. to Miss Celia, daughter of Hon. Albert G. Greene; Mr James Caldwell of Charlestown, to Miss Hannah S. Deland of Providence, Mr Joseph H. Phippen, to Miss Susan H. Lord, daughter of Mr David Lord.

DEATHS.

In this city, Mrs Elizabeth L. wife of Mr George L. Leavens, formerly of Dudley, Mass. aged 43.

In Charlestown, 29th inst. suddenly, an infant daughter of Mr N. F. Frothingham, 3 weeks.

In Newport, R. I. on Saturday evening, Hon. Christopher G. Champlin, President of the R. I. Union Bank, 74.

In Kingston, 27th Feb. Mr. David Bradford, aged 83 years, a soldier of the Revolution. Mr. Bradford was a direct descendant of the Hon. W. Bradford, Governor of Plymouth Colony. His great grandfather was William, the Deputy Governor, (son of the aforesaid) whose house stood on his paternal farm. Mr. Bradford was a worthy descendant of his ancestors, having sustained through life a good character; he bore the distressing illness which terminated his life with fortitude and resignation.

At Leominster, March 25, Hon. Lovell Walker, 72.

At Byfield, 22d inst, Mr Benjamin Poor, 80, a revolutionary pensioner.

At the Otoe Baptist Mission, Missouri, Rev. Moses Merrill, son of the late Rev. Daniel M. of Sedgwick Me., 36—He spent the last six years of his life among Indians, in endeavor, to teach them the way to salvation. His toils, privations, and exposures, doubtless hastened his dissolution. He has left a wife and one son at the station, and one son with his friends in New England.

At Brown's Hotel, Washington City, 19th inst, Mr. Nathaniel R. Thomas, of Marshfield Mass. aged 27. The Intelligencer says—"This amiable young gentleman arrived in this city four or five weeks ago, on his way to the Western country. Being detained here some time by business he was taken sick of a fever from which he was thought to have so far recovered that on Monday morning the 9th, he was regarded as essentially out of danger. In the afternoon of that day however, the disease took an unfavorable turn, and he survived only until the evening of the next day. Possessing excellent principles and great purity of character, good sense, cheerful temper and the most amiable manners, his death will produce deep sorrow throughout the circle of his friends and connexions. Though far distant from that circle, he found here affectionate friends who anxiously watched the whole progress of his illness and saw that nothing was omitted which professional skill and the most assiduous attentions could do to arrest its progress or mitigate the pains of the sufferer. This melancholly notice will be read by many with eyes full of tears, and hearts full of anguish. But let them remember that 'this corruptible must put on incorruption, and this mortal must put on immortality.'

From the Madisonian.

This young gentleman belonged to a family residing near Mr Webster's farm in Marshfield, and that gentleman's absence from the Senate for some days past is attributed to the devotion which he felt it his duty to pay to his sick and dying young friend, at so great a distance from his family.

We may be permitted to add, that the scenes of this death bed were of a very affecting character, and we feel that we shall be doing scarcely justice to that great goodness of heart which is only equalled by the universally acknowledged greatness of the intellect of Mr Webster. Our experience renders doubly poignant those sympathetic emotions which we can neither resist feeling or expressing, in view of the sufferings of this youth and the affecting tenderness and devotion of his distinguished friend. Days and nights almost without interruption, we are informed by a friend, who was frequently present, Mr Webster hung over his uneasy pillow, and with the affectionate kindness of a father, soothed his pangs and quieted the mental excitement with which he was afflicted. He did not stand by to see others attend, but himself engaged in the office of chief nurse, and it was evident, that while the disturbed mind of the sufferer was unable to recognize other friends, the kind voice and ministering hand of Mr Webster were al ways gratefully recognized by the dying youth: and often an approaching paroxism of insanity and convulsion was alleviated or prevented by his embracing him and kissing his burning cheek.

PRICE'S DISSERTATIONS.—Four Dissertations, 1, On Providence, 2. On Prayer, 3. On the reasons for expecting that virtuous men shall meet after death in a state of happiness, 4. On the importance of Christianity, the nature of historical evidence, and miracles, by Richard Price D. D. 5th London ed., a few copies for sale by J. MUNROE & CO., 134 Washington street.

DRAWING MATERIALS.—Bristol Boards, Drawing Papers, Sewell's and Rhoades and Sons' superior drawing pencils, Crayon Paper, Osborne's Water Colors, Also Gold Paper. For sale by S. G. SIMPKINS at the Tremont Stationary Rooms, 21 Tremont Row.

BOSTON QUARTERLY REVIEW.—No. 10.—April 1840. Just published by BENJ. H. GREENE 124 Washington street, the Boston Quarterly Review, No. 10, for April 1840.

Contents.

Observations and hints on Education.
Truth not Dangerous.
Pure Reason—rights—duty—free will.
Chevalier's Letters.
The School Library.
The Whig Answer.
Literary Notices.

Subscriptions received as above—terms $3 per year.

PROF. BECKWITH'S FAMILY SCHOOL, WEST NEWTON, MASS.

THE Rev. G. C. BECKWITH will open, on the 2nd Wednesday in May, his FAMILY SCHOOL, designed to receive boys over six years of age, and not merely instruct them in all the branches preparatory to business or college, but superintend with parental care the formation of their entire character, intellectual, moral and social. The number is not to exceed twenty; and to them all he will, as far as possible, act the part of a parent. The location, eight miles from Boston on the Worcester Railroad, and accessible almost every hour of the day during the warm season, is in point of health, pleasantness, and freedom from bad influences, one of the most eligible in New England.

TERMS.—For tuition, board, washing, fuel and lights, $160 a year, in quarterly payments. Only two terms, commencing permanently on the first Monday in May and November.

☞ Further particulars, together with very ample testimonials from the best sources, may be had on application to the Principal, and Circulars at No. 9 Cornhill.

REFERENCES.—Hon. William Jackson, Seth Davis, Esq., Profs. Ripley and Hackett, Newton; Hon. J. Greenleaf, and H. Ware, Jr., D. D., Cambridge; William Jenks, D. D., Rev. H. Winslow, D. B. Tower, Principal Elliot School, S. Barrett, Principal Adams School, and George W. Bond, Boston. m 4

NEW ENGLISH BOOKS.—This day received and for sale by C. C. LITTLE & J. BROWN, Importers of Foreign Books, 112 Washington street.

The History of England from the earliest period to the death of Elizabeth, by Sharon Turner Esq—12 vols
Lodge's Peerage of the British Empire, 8vo
Hobbes' English Works, vol 4
Historical Eloge of James Watt, by M. Arago, with Notes and Appendix
The Poetical Works of Rev. H. H. Milman—3 vols
Man, as a moral and accountable being, by R. Mudie
Man in his relations to society, by do
Croly's Life of Burke—2 vols
Bunyan's Pilgrim's Progress, with Notes by Rev. Thomas Scott, 8vo
Clarendon's History of the Rebellion, 8vo
Professor Smyth's Lectures on Modern History—2 vols
Scott's Marmion—8vo, illustrated
Sonnets of Shakespeare
Feltham's Resolves, Divine, Moral and Political
Lane's Thousand and One Nights—2 vols
Frithiof's Saga, a Legend of the North, by Esaias Tegner—8vo
Hood's Up the Rhine—illustrated
The Shakspearian Dictionary; a General Index to the popular passages in the works of Shakspeare, 1 vol &c &c &c &c a4

THE NEW JERUSALEM MAGAZINE, for April, 1840. This day published by OTIS CLAPP, 121, Washington st. *Contents.* The Doctrine of the New Jerusalem concerning Charity. Advertisement to the London Edition. 1. That the first part of charity consists in looking to the Lord, and shunning evils because they are sins, which is effected by repentance. 2. That the second part of charity consists in doing goods, because they are uses. 3. That in the spiritual idea of good and truth are the neighbor to be loved. 4. That an individual man, a society, a country, and the human race, are the objects of charity, and that all are the neighbor, both in a confined and extended sense. 5. That every one loves the neighbor from the good of charity in himself, consequently, that the kind of charity a man has, is determined by the kind of charity he is. 6. That a man is born to become a charity, and cannot become a charity, unless he perpetually does the good of charity from affection and its delight. 7. That every one who looks to the Lord, and shuns evils as sins, if he does the work of his office or employment sincerely, justly and faithfully, becomes a form of charity. 8. That the signs of charity consist of all the things which belong to worship. 9. That the benefactions of charity consist of all the goods which the man who is a charity does of his own accord beyond the sphere of his calling. 10. That the debts of charity comprise all those things, besides the above-mentioned, which a man ought to do. 11. That there are divisions of charity, consisting of the various delights and pleasures of the bodily senses, which are of use for the recreation of the spirits. Intelligence from France, Sweden, and England. april 4

JERUSALEM AND MOUNT SINAI.—Pilgrimage to Jerusalem and Mount Sinai: by Baron Geramb, Monk of the order of La Trappe, a new and interesting work, just published and for sale at TICKNOR'S, corner of Washington and School streets. april 4

PEABODY'S SERMON, 2d Edition.—A Sermon preached at Portsmouth N. H., Feb. 23d, 1840, by Andrew P. Peabody. This day received and for sale at TICKNOR'S, corner of Washington and School streets. april 4.

NEW BOOK OF POEMS.—Pebbles from Castalia, by Isaac Fitzgerald Scheard. This day received and for sale at TICKNOR'S, corner of Washington and School streets. april 4

PRACTICAL TREATISE on the Cultivation of the Grape Vine on open walls:—By Clement Hoare, 2d Edition. Just published and for sale at TICKNOR'S,

MONTHLY MISCELLANY OF RELIGION AND LETTERS. *Edited by Rev. E. S. Gannett.* Contents of the April number, Intellectual Speculation; The Morning Star; Intuition of God, a Sermon by Rev. Caleb Stetson; The Christian Layman; Address to Teachers; Exposition of Matthew xii. 43—45; Mary Stuart; The Christian Miracles, &c. &c.; Notices of Books and Intelligence. Published monthly by WM. CROSBY & CO. april 4 118 Washington st.

THE CHURCH, THE PULPIT and the GOSPEL. A Discourse delivered at the Ordination of the Rev. Geo. E. Ellis, as pastor of the Harvard Church in Charlestown. By Alexander Young, with the Charge, Right Hand of Fellowship, and the Address to the People. Just published and for sale by WM. CROSBY & CO. april 4 118 Washington st.

FAMILY SCHOOL. The Rev. D. Hopkins Emerson, Northborough, Mass, being compelled by impaired health to suspend his ministerial labor, proposes to open a select Family School for Misses, to commence on the 1st of May next. Those who may be entrusted to his care, will be received into his own family, where no effort will be spared to render it a pleasant home, and a place of social, intellectual, and moral improvement. Any or all of the English Branches of Education will be taught, together with the Greek, Latin, or French languages, if desired, and lessons may be given in Music and Drawing on very moderate terms.

Northboro' is a pleasant village on the Old Road from Boston to Worcester, 30 miles from Boston, and 4 1-2 from the Boston and Worcester Rail Road at Westborough. On account of its healthfulness and quiet, it has long been a favorite resort for Boarders from the city during the summer months. The House in which the School will be held, is commodious and *retired*, very pleasantly located, and surrounded by extensive playgrounds. Particular attention will be paid to *Exercise*, as well as to the cultivation of the mind and manners. The terms will be as follows: Board and Washing $2,50 per week: Tuition, in English Branches, Greek, and Latin, $8, per quarter of 12 weeks: French, Music, and Drawing, extra charge. Reference may be made to Messrs Benj. Howard and George J. Homer, and Rev. Thos. M. Clark, Boston; Rev. Dr. Emerson and Dr. A. L. Pierson of Salem; and Rev. Joseph Allen, Northboro.'

DENTIST.—GEORGE H. GAY, Surgeon Dentist, No. 252 Washington Street. m 28

54 HANOVER STREET.—MADISON BEAL, would inform his friends and the public that he has on hand a good assortment of Ladies', Gentlemans, Misses and Childrens Boots and Shoes at wholesale and retail as low as can be found in the city. Country people will do well to call before buying.

Please not to mistake the number, 54 Hanover Street 6 doors North of Portland street. m. 21.

INDIA RUBBER WARE HOUSE.—JAMES DYER, No 82 Washington Street, Boston, (near the Post Office) manufactures and offers at wholesale and retail, improved India Rubber Goods, Sewed and Cemented, viz:—

Life Preservers—Life Boats and Swimming Belts, Submarine Dres

POETRY.

For the Register and Observer.

THE EXILE'S FAREWELL.

Farewell, my native land, farewell!
My longing eye still tearful turns to thee,
To catch thy gleaming spires, as on I sail,
Majestic o'er the wave, whose dimpling breast
Must bear me from my home.
Roll on, roll on,
Thou sullen ocean, roll! Ye may not drown
In your oblivious depths, the memory sweet
That round my boyhood clings: ye may not quench
With your wild heaving surf, the light that greets
My spirit from my early years, and like
A cynosure doth guide my trembling course.
Roll on, and bear me if ye will, a sad
And lonely exile to a distant shore.
There is no power within your dashing tide,
To crush the burning thought. Ye may not say
'Thus far,' to the o'erleaping stream of soul,
That, free and fawn-like as the native deer
Bounding through Alpine forests, thus as free,
More chainless and unchecked, doth still rush on.
Rouse, rouse thee, oh my fainting heart, and thou,
My tear-dimmed vision, dash the heavy veil
That like a cloud has gathered there, and cast
One lingering parting glance at hope, and joy,
And life's calm sunlight.
List! did not the breeze
From mine own spicy shore, waft to my ear
A bugle note's farewell? Did I not hear
Amid the whispering waters, the soft sound
Of love and tenderness, like summer harps,
Greeting in fairy tones my spirit lone.
No, no! 't was but the chime of tinkling pearls,
Deep in their coral bed; 't was but the voice
Of the clear rippling wave, as on it sweeps
O'er palaces of gems, and through the groves
Of crystal bending there.
Farewell, farewell!
Thou 'rt fading from my sight, e'en as the forms
Of loved and cherished friends fade from the gaze
Of him around whose eye the film of death
Is gathering fast.
Is there no prayer
Breathed for me in the stilly twilight hours,
When day's rude cares are hushed, and thought doth turn
In pensiveness to blend with parted years?
Is there no eye, that filled with mem'ry's tear,
Its flowing tribute pours on friendship's shrine?
No, they are gone, all gone!
Their echoing voice
Has ceased amid the hills, the halls of mirth
Give back no more the music of their songs;
Their lyres hang tuneless in deserted homes,
Save when through open lattices the winds
Creep gently o'er their broken strings, and wake
A wild and plaintive strain.
I called, they answered not; the lowly mound
With violets springing o'er, told of a grassy bed
For the heart's idols, and of buoyant hopes,
Crushed like the blighted rose leaf.
One by one
They hasted to their rest, amid the flowers,
Led by the guiding angel's hand away,
E'en in the bland and dewy dawn of life.
Farewell to thee my native land, farewell!
The ashes of my buried ones, are blest
With your rich soil, and from your shades
No voice of kindred greets the wanderer's ear.
Father
Whose eye of love doth heed the Sparrow's fall,
Thou who wilt bend to hear the raven's cry,
But who dost leave the cup of bitterness
For erring man; thou who hast rent the cords,
The last bright silken cords that bind me here,
Gently, O gently draw me to thyself.

L. B. T.

(From the Episcopal Recorder.)

I AM WEARY.

I am weary of straying—oh fain would I rest
In that far distant land of the pure and the blest,
Where sin can no longer her blandishments spread,
And tears and temptations forever are fled.

I am weary of hoping—where hope is untrue,
As fair, but as fleeting, as morning's bright dew,
I long for that land whose blest promise alone,
Is changeless and sure as Eternity's throne.

I am weary of sighing—o'er sorrows of earth,
O'er joy's glowing visions, that fade at their birth;
O'er the pangs of the loved, which we cannot assuage,
O'er the blightings of youth, and the weakness of age.

I am weary of loving—what passes away—
The sweetest, the dearest, alas may not stay!
I long for that land where those partings are o'er,
And death and the tomb can divide hearts no more.

I am weary, my Saviour! of grieving thy love;
Oh! when shall I rest in thy presence above;
I am weary — but oh, let me never repine,
While thy word and thy love and thy pomise are mine.

(From the Baltimore Morning Visiter.)

THE SABBATH.

BY JAMES G. BARNES.

It is the Sabbath!—from each lofty spire,
Clothed by the sunbeams in a robe of light,
The deep-toned bells peal forth their strains—a lyre
Whose varied chords in harmony unite,
Filling the air with music—now each tone
More faintly strikes upon the ear—'tis done
The dying strain is hushed—how strange and lone
All Nature seems; the magic spell is gone.
Meanwhile each pathway to a 'house of pray'r,'
Band after band of worshippers have trod,
To bow in humble adoration there,
And praise the love of 'the incarnate God.'

It is the Sabbath!—that all-hallowed day,
When, His redeeming mission to complete,
Jesus forsook His prison house of clay,
And Death and Hell lay vanquished at His feet—
The day which gave Christ's resurrection birth,
That brilliant type of Time's expiring hour,
When the Archangel's trump shall shake the earth,
As shakes the aspen 'neath the whirlwind's pow'r—
That scene, on which, with deep, admiring love,
E'en angels gazed, while their triumphal strain
Swept through their home of glory, far above
The star-gemmed vault which limits human ken,
Breathing hosannas to the Son of God,
Who sealed a world's redemption with His blood.

It is the Sabbath!—day of welcome rest
From earthly toil—for meditation sweet
Reserved that man unworthy, yet thus blest
By grace divine, might seek the mercy seat
Set up by Christ, and merely lay thereon
His sacrificial gift—a broken heart—
Till on his wildered vision faintly dawn
The light God's Spirit can alone impart—
Anon will clearer grow that dawning light,
Till Hope's pure star in dazzling radiance rise,
O'er life's dark path to shed a halo bright,
Which but in Heaven's transcendent glories dies.

It is the Sabbath!—harbinger of peace,
As o'er the earth its holy influence spreads,
The deathless pow'r of which will but increase,
As on his destined way Time swiftly treads,
Until he reach that distant point, when Earth
Shall pass away from man's astonished gaze,
Like Night receding from Aurora's birth;
Or crystal ice drops from Soll's piercing rays;
Till Sun and Moon and Stars their spheres forsake,
And all Creation in one mass of fire
Commingling fall—till all the dead awake
And in eternity frail Time expire.
Till, in His glory, Christ, the Savior, come,
To judge the world—His work of grace to prove,
And bear His ransomed children joyful home,
To spend an endless Sabbath in His love.

MISCELLANEOUS.

[From the Olive Leaf and Herald.]

A SHORT SERMON TO RUMSELLERS.

By whom has the offence come?

This awful sin lies at the door of some one, and on whom it falls it will have a crushing vengeance, more fearful than a mill-stone's weight. The crying guilt of blotting out from the soul the moral image of God, and filling society with the sterility and barrenness of poverty, wretchedness and crime, must inevitably fall on their guilty heads. By whom, then, has it come?—surely not by the philanthropist whose honest and zealous efforts have been untiringly put forth to stay this desolating scourge—not by the bold and eloquent, whose voice has been lifted up with strength and fearlessness in notes of counsel and solemn admonition against this far-reaching evil; not yet by the efforts, individual and combined, which have been put forth to hinder the ravages and to heal the wounds of society. No, thanks be to God, for their faithfulness.—Many on earth will rise up to call them blessed, and the Lord of all will say of some, 'they have done what they could.'

But Rum-seller, can you plead innocent? You once had a conscience, and if it is not now dead, forever dead, oh let it speak!—Catch the rays of light which are now blazing around you, and bring them to a focal, burning point, upon the tenderest part of your conscience, if there be any tender part left, and then tell me, are you innocent?—Are there no smitings of guilt, no agitating upbraidings, no horrors gathering around your soul which almost drives the blood back to the very citadel of life? Facts, startling, awful facts, press upon your notice, and fasten the offence upon you. O then, let them, scathing as the thunder's fiery bolt, let them work within and stir up the moral sentiments of your heart, and arraigning yourselves as at the judgment seat, be honest and answer this fearful question to your heart and your God. I see the agitations of spirit, the cuttings of reproof, and the forebodings of a future retribution which this question begets within you! It is only the mighty movings of a long slumbering conscience, awakened only in part. It is not I that have condemned you—the utmost extent of my power is to throw a few sparks of the glow-worm around you, and conscience has done the work.—And if conscience condemns now, notwithstanding the delusions and sophistries which you bind around it, remember that one who is greater than your heart and knoweth all things, passes now, and will at the judgment pass the sentence of condemnation against you. You have produced and perpetuated this awful offence,—you have done it basely and for gain,—night and day have you stood and dealt out the intoxicating draught, and thus aided in the destruction of person, character and property—you have sold tears, lamentations and woes, with all their concomitant train of moral and physical evils, for the base purpose of growing purse heavy by the accumulation of the dollars and cents thus wrung from the distressed and suffering.—But have you done it with impunity? Has not your heart already trembled as you have thought that the wrongs and sorrows you have inflicted have cried against you, and entered into the ears of the Lord of Sabbaoth? But you have barred your heart to entreaty—you have mocked at the woes inflicted upon society—you have continued to allure the irresolute slave of appetite by your sign, your sparkling liquors and your alcoholic fumes—you have ridiculed his fears, laughed to scorn all his good resolutions, and as though leagued in purpose and opinion with infernal spirits, have not ceased until you have made him the child of appetite, and a walking curse. O, Rum-seller, the offence has come by you! And fearful and withering as it is, upon you must fall its tremendous consequences.

The Rumseller's Doom.—'Woe to that man by whom the offence cometh!' It is in vain to try to shift the responsibility or to deny the consequences. The guilt is yours, the doom is yours. You have been warned, entreated and rebuked, but have only hardened your hearts and counted us your enemies because we have told you the truth. You have made this woe most aggravating from the fact that light has surrounded your steps, that the law has been pointed against your traffic, and public opinion has been burning the brand of infamy deeper, and deeper, and deeper upon your conscience. And how can you escape? The sentence against you comes from your final judge. Did it come from man, you might escape; enraged public opinion may be soothed, the injured and abused may be weak and powerless, but when God deals with you, your hearts cannot endure, nor your hands be made strong. Do you deny the application of this condemnatory sentence to yourself? Look at your traffic, see its effects upon society—see all the train of woes, desolations and deaths which have followed, and thus you have been instrumental of inflicting upon others; then read the word of the Lord by the mouth of the prophet, 'Woe unto him that giveth his neighbor drink; that putteth thy bottle to him and maketh him drunken?' What language could point you out more clearly, or fix your doom more certainly?—Have you not tempted and made your neighbor drunk? Then the stern, the fearful woe upon your head. Again, 'the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men,' and does not your business combine the elements both of unrighteousness and ungodliness? I need not enlarge. Your sin is written with a pen of iron and engraved as with the point of a diamond. Your own judgment applies the truth, and your heart is convinced that if the righteous indignation of heaven is revealed against any traffic, it is against yours. Your sin will eat into your soul at last, 'as doth the canker,' and make you to 'weep and howl when your miseries shall come upon you.' I would not add a feather's weight to your woes,—no, I would kindly and affectionately entreat and persuade, with the voice of love and compassion, and save you from your doom. I would point you to the blackening cloud of heaven's indignation, and kindly invite you ere the lightnings leap from the parting cloud and pierce thy heart, to flee to the Almighty by repentance and reformation. But haste in the work of self preservation, let neither avarice nor worldly influence hold you back, for your guilt is rapidly accumulating, and woes gather fearfully around your future steps. Your sin is against God, against the fatherless and the widow whom he has promised to protect, and the dearest rights of God's moral subjects, and if righteousness and justice are the habitation of his throne you cannot go unpunished, but must be crushed in the execution of his righteous laws, by which he upholds and governs the universe. B.

REVOLUTIONARY REMINISCENCE.

The following anecdote is quoted from the new Philadelphia Quarterly Review.

When the British army held possession of Philadelphia, Gen. Howe's head-quarters were in Second street, the fourth door below Spruce, in a house which was before occupied by Gen. Cadwallader. Directly opposite resided William and Lydia Darrah, members of the society of friends. A superior officer of the British army, believed to be the adjutant general, fixed upon one of their chambers, a back room, for private conference; and two of them frequently met there, with fire and candles, in close consultation. About the 2d of December, the adjutant-general told Lydia that they would be in the room at 7 o'clock, and remain late; and that they wished the family to retire early to bed; adding, that when they were going away they would call her to let them out, and extinguish their fire and candles. She accordingly sent all the family to bed; but as the officer had been so particular, her curiosity was excited. She took off her shoes, and put her ear to the key-hole of the conclave, and overheard an order read for all the British troops to march out late in the evening of the 4th and attack Gen. Washington's army, then encamped at White Marsh. On hearing this she returned to her chamber and laid down. Soon after the officer knocked at the door, but she rose only at the third summons, having feigned herself asleep. Her mind was so much agitated, that she could neither eat nor sleep; supposing it to be in her power to save the lives of thousands of her fellow countrymen, but not knowing how she was to convey the information to Gen. Washington, not daring to confide it to her husband. The time left however was short. She quickly determined to make her way as soon as possible, to the American outposts. She informed her family that, as she was in want of flour, she would go to Frankford for some: her husband insisted she should take her servant maid with her, but to his surprise she positively refused. She got access to Gen. Howe, and solicited what he readily granted, a pass through the British troops on the lines. Leaving her bag at the mill, she hastened towards the American lines, and encountered on her way an American lieutenant colonel (Craig) of the light horse, who, with some of his men, was on the lookout for information. He knew her and inquired where she was going? She answered, in quest of her son an officer in the American army, and prayed the colonel to alight and walk with her. He did so, ordering his troops to keep in sight. To him she disclosed her secret, after having obtained from him a solemn promise never to betray her individually, as her life might be at stake with the British.

He conducted her to a house near at hand, directed something for her to eat, and hastened to head-quarters, when he brought Gen. Washington acquainted with what he had heard. Washington made, of course, all preparation for baffling the meditated surprise. Lydia returned home with her flour; sat up alone to watch the movements of the British troops; heard their footsteps; but when they returned in a few days after, did not dare to ask a question, though solicitous to learn the event. The next evening the Adjutant-general came in, and requested her to walk up to his room as he wished to put some questions. She followed him in terror; and when he locked the door and begged her, with an air of mystery, to be seated, she was sure that she was either suspected or betrayed. He inquired earnestly whether any of her family was up the last night when he and the other officer met; she told him they all retired at eight o'clock. He observed, 'I know *you* were asleep, for I knocked at your chamber door three times before you heard me: I am entirely at a loss to imagine who gave Gen. Washington information of our intended attack, unless the walls of the house could speak. When we arrived near White Marsh we found all their cannon mounted, and the troops prepared to receive us, and we have marched back like a parcel of fools.'

THE OLIVE TREE.

There is something very graceful and beautiful in the appearance of the olive-tree. The leaves bear some resemblance to those of the willow, only they are more soft and delicate. The flowers are as pretty as the leaves. At first they are of a pale yellow; but when they expand their four petals, the inside of them are white, and only the centre of the flower is yellow.

The wild olive grows in Syria, Greece, and Africa. The cultivated one is easily reared in many parts of Europe. Where olives abound, they give much beauty to the landscape. Tuscany, the south of France, and the plains of Spain, are the places of Europe in which the olive was first cultivated. The sweet oil of our tables is pressed from the olive.

The growth of olives and the manufacture of the oil afford a considerable employment to many of the inhabitants of France and Italy. In ancient times, the olive was a tree held in the greatest veneration. The oil was employed in pouring out libations on the altars of the gods while branches formed the wreaths of the victors at the Olympic Games. The Greeks had a pretty and instructive fable in their mythology, on the origin of the olive. They said that Neptune, having a dispute with Minerva, as to the name of the city of Athens, it was decided by the gods that the deity who gave the best present to mankind should have a preference in the dispute. Neptune struck the shore, out of which sprung a horse; but Minerva produced an olive-tree. The goddess had triumphed; for it was adjudged that Peace, of which the olive is the symbol, was infinitely better than War, of which the horse was considered as an emblem.

Even in the sacred history, the olive is invested with more honor than any other tree. The patriarch Noah had sent out a dove from the ark, but she returned without any token of hope. Then 'He stayed yet other seven days; and again he sent forth the dove out of the ark; and the dove came to him in the evening; and, lo, in her mouth was an olive-branch plucked off; so Noah knew that the waters were abated from the earth.'

CHILDHOOD AND ITS JOYS.

My next door neighbor is peculiarly happy in the management of his children, which makes his lads and lasses the sweetest playmates alive. —Their play-room is a perfect paradise. Young leather-faced ladies and gentleman ranged around on miniature chairs, may there be seen, looking with a marble rigidity of feature. Dogs and cats, taught by complicated machinery to make divers strange noises; horses, whose prancing legs form a delightful contrast to the moveless carriages behind them; pigs, cows, and squirrels, and birds of every shape and material, are neatly put up in their proper places; all being under the inspection of that busy little woman, my rose-faced Mary. There is nothing like riot or disorganization under her rule. Not a doll is touched, nor a puppet moved but in the way she wishes. With her lady-like ways, and motherly airs, she keeps all her young sisters in order; while there is always a prim turn at the corner of her mouth, which reveals the laugh lurking within.—And when she does laugh, what a flood of life and melody! What music! unrivalled by the strains of Paganini, or any other ninny, who ever charmed away the guineas of Europe! And what an expression too! With your eye upon that sunny face, and your ear tuned to those honied notes, you might imagine Eden restored, as when the sun first lighted upon it; 'when the morning stars sang together, and all the sons of God shouted for joy!' How skilful, too, is she in the management of parties! Being a decided favorite among the small folks, I often contrive to smuggle myself in, when such things are going on among them. And then what a scene of enjoyment! Little Mary pours out tea for the assembled visitors. All are now grave and serious; for they feel that they are acting an important part. Their diminutive cups of tea are sipped with the utmost gravity and decorum. Every thing is on a sort of small magnificence. Little plates of sweet meats; little baskets of cakes; nice little waiters; delicate little plates; and sweet little cups, little thimbles, in saucers of proportionate size; and then, above all, those dear little fingers; those sparkling eyes, in which glee and frolic seem almost ready to burst from the seriousness which the awful occasion has thrown around them; those comic mouths, and dimpled cheeks, where the laughs and the graces seem dancing in mockery of the grave part which the urchins are acting.

But supper is over. All now rush, with glee let loose, into the adjoining play room. And now, what laughing and screaming! what rolling and tumbling! what a gushing flow of life and merriment! what a ginggling! what dressing of babes in one corner! what boisterous fun among boys, and screams among girls! and what airs, too! what a singing together, among those young sons of the morning! what a shouting for joy, as the room becomes dizzy with their glee! In the mean time, there sits my neigbor B——s poor little William, all alone by himself. His face is pale and meagre. The hectic of consumption burns in one red spot on his cheek, and the lamp of life flickers with a strange unearthly glare in his eye.—The poor little fellow has come with the others to the party, but his soul is not there. A thoughtfulness, beyond his years, has waved her pale sceptre over his brow; and now he sits sorrowful among the gay, silent among the noisy; his bright eye fixed upon vacancy, and his features too awful for life. Imagination is already working; and the messengers of thought from the unseen world may be seen coming and going, in the occasional quiver of his cheeks. —Death has marked him for his victim, and mocks him with the fleeting phantoms of thought. Poor child! His flower is withered in the bud, and must wait a more genial clime to revive it. In the unseen fields of the stars, it may soon bloom fragrant and lovely; one of the ornaments of that garden, whose fruit is immortality and glory.—*Knickerbocker.*

When Tamerlane had finished building his pyramids of seventy thousand human skulls, and was seen standing at the gates of Damascus glittering with steel, with his battle-axe on his shoulder, till the fierce hosts filed to new victories and carnage, the pale on-looker might have fancied that nature was in her death throes—for havoc and despair had taken possession of the earth, and the sun of manhood seemed setting in blood. Yet it might be, on that very day of Tamerlane, a little boy was playing nine pins in the streets of Mentz, whose history to them was more important than twenty Tamerlanes! The Tartar Khan, with his shaggy demons of the wilderness, passed away like the whirlwind to be forgotten for ever—and that German artizan has wrought a benefit, which is yet immeasurably expanding itself, and will continue to expand through all countries and all time. What are the conquests and expeditions of the whole corporations of captains from Walter the Penniless to Napoleon Bonaparte compared with the moveable types of Johannes Faust!

ROBERT HALL.

One of the recollections which I should be loth to lose, which I should desire above all others to preserve fresh and uneffaced, is the memory of a sermon I heard him preach at Kettering, in the summer of 1825, on the Resurrection.' The scene and the auditory were alike singular. The building was crowded almost to suffocation. It contained men of all creeds and parties; the grave and the gay, the infidel and the Unitarian, the Quaker and the Episcopalian. It was curious to observe the air of evident disappointment on the face of several of his hearers as he commenced his sermon. Their look of surprise and concern spake as plainly as look could speak—

'Here is some woful mistake. This feeble hesitating speaker can never be the eloquent Mr Hall!'

He began in a very low tone; seemed languid and dispirited; coughed repeatedly; gave you the idea of a speaker who felt quite uncertain whether he should be able to proceed; and paused at frequent intervals, painfully, to draw breath. His friend, Mr Jacomb, told me that two hours' sleep was the whole he had had on the preceding night: and that, passing the remainder of it lying on the floor, perspiration had more than once rolled profusely from his brow with the intense agony of his complaint.

Well might he appear exhausted and depressed!

Presently he warmed with his subject. His voice assumed a deeper, fuller, round tone. All hesitation vanished. Period after period of cogent argument, pathetic entreaty, and pointed illustration, held his various auditory in unbroken and delighted attention.—As he proceeded, one after another of the congregation rose with the excitement of the subject, style, and argument, till at the conclusion half of his audience were standing in rapt and spell-bound admiration of his powers.

The breathless silence of many seconds, was to my mind a marked and affecting tribute to the solemnity of the subject, and the absorbing eloquence of the man.—*Life Book of a Laborer.*

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